

THE KALYANA-KALPATARU.

or

The Bliss.

(English Edition of the Hindi 'Kalyan')

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Annual
Inland Rs. 4/8/-
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Subscription:—
Only
Vedanta Number
Inland Rs. 2/8/-
Foreign 5 Sh.

{ Single Copy.
Inland Rs. 0/5/0
Foreign 8 d.

Controlling Editor—Hanumanprasad Poddar.

Printed and Published by Ghanshyamdas Jalan at the Gita Press, Gorakhpur. (India.)

OM
Kalyana-Kalpataru.

Vedanta Number, January 1936.

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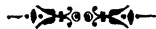
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To Our Friends.

With this issue the "Kalyana-Kalpataru" begins the third year of its humble career. By the ever-showing mercy of Sri Bhagavan and the kind sympathy of our friends and well-wishers, the journal has found its way to distant countries comprising people of different faiths and denominations. The circulation of the "Kalyana-Kalpataru", looking to the number of years it has been in existence, is not much below satisfaction and we know that all this is mostly due to the efforts of our kind friends and sympathizers who have without hope of any reward or recompense been silently helping us in the advancement of our cause by enlisting subscribers for the journal. We cannot adequately thank them for their disinterested efforts in this direction.

The "Kalyana-Kalpataru" does not, on principle, accept any outside advertisement of any sort whatsoever. It has therefore to depend solely on the subscribers for its maintenance. The more the number of subscribers we are able to secure, the stronger will be our foothold. The subscription is almost nominal in comparison to the precious matter and charming pictures the "Kalyana-Kalpataru" supplies to its readers. We feel sure that the "Kalyana-Kalpataru" will be able to make its both ends meet if every one of its readers undertakes to enlist at least one subscriber for the same. We have also got in stock with us old files of the "Kalyana-Kalpataru" for the years 1934 and 1935 (including the Special Numbers, i.e., the 'God Number' and the 'Gita Number'), which contain very good articles and pictures by distinguished writers and eminent artists, and which cover 836 pages and 63 pictures and 787 pages and 37 pictures respectively.

We would therefore request our friends to continue to help us by enlisting many more subscribers for the current year and by securing purchasers for the files of the last two years. We also agree to pay a commission of 8 annas per subscriber to such of our friends as may like to avail themselves of this offer and enlist at least three subscribers or purchasers of files.

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An Appeal.

The *Bhagavadgītā* or "Song Celestial" has got a unique position among the religious books of the world in that it is held in high esteem not only by Hindus in India, but also by a very large number of men and women in Europe, America and other lands. It is still received in India as one of the great bodies of doctrine that most authoritatively govern religious thinking. Its influence is not merely philosophic or academic, but immediate and living. The central interest of *Gītā*'s philosophy and *Yoga* is its attempt to reconcile the inner spiritual truth and the outer actualities of man's life and action. The *Gītā* can and will contribute a large share in the solution of the pressing problems of India and humanity. Therefore it is incumbent on the thinking men and women of India and other countries to understand its teachings thoroughly. Every individual should endeavour to derive strength and help from it.

The *Rāmāyaṇa* of Tulasidas, too, has got an importance which can in no way be minimized. Only that literature which encourages standards of high morality, love, equality and cosmopolitanism should find a place in every scheme of education for moulding the lives of young men and women. The *Rāmāyaṇa* fulfils this desideratum to a very great extent.

The *Gītā-Parikṣā-Samiti* (The *Gītā* Examination Society) and the *Rāmāyaṇa-Prasāra-Samiti* (The *Rāmāyaṇa* Society) have been established with a view to encouraging the study of the above two books mainly. Up till now these societies have been doing examination work only, and, in spite of their limited resources, they have been able to do some useful work. About 6,500 people (both men and women) sat at the two examinations last year. Much more useful work can be done in this direction with the help and sympathy of lovers of the *Gītā* and the *Rāmāyaṇa*.

We appeal to the readers of the "Kalyana-Kalpataru" to lend us a helping hand in pushing on our efforts to place the teachings of the *Rāmāyaṇa* and the *Gītā* within reach of every house.

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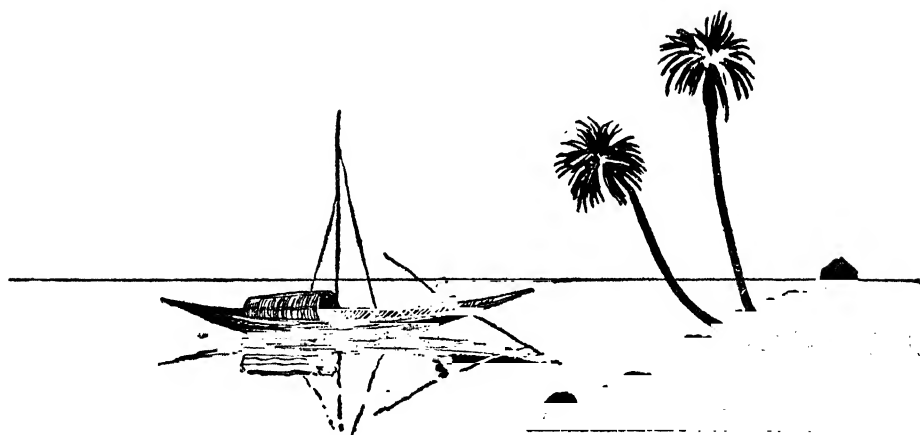
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ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



(ENGLISH EDITION OF THE 'KALYAN')

A monthly for the propagation of Spiritual ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—Bhagavadgītā VI. 30.

Vol. 3]

January, 1936

[No. 1

यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥

—Swetasvataraopanishad II. 17

"To God who is in fire, and who is in the water;
To God who has suffused Himself through all the world;
To God who is in summer plants and in the medicinal herbs;
To that God be adoration, adoration !!!"

Bhagavan Sri Sankara on God, the Soul and the Universe.

By His Holiness Jagadguru Sri Sankaracharya Swami Sri 1108 Sri Bharati
Krishna Tirthaji Maharaj, Sri Govardhana Mutt, Puri.

होत्रामिहोत्रामिहविष्यहोत्र-

होमादिसर्वाकृतिमासमानम् ॥

यद्गत्वा तद्बोधवितारिणीभ्यां

नमो नमः श्रीगुरुपादुकाभ्याम् ॥

Throughout the vast length and breadth of the Universe there never was, there is not, and there never will be, even one sentient and thinking being in whose mind the great question of questions, of the *Kathopaniṣad* ('अस्मीत्येके नागमस्तीति चेत्ते'), viz., "Was I or was I not, before I was born ? If I was, what, where and how was I ? Whence have I come ? What am I now ? When I die, shall I or shall I not be ? If I shall be, what, where and how shall I be ? Where shall I go ? What is my ultimate goal ? And what is the means by which I shall reach that goal ?"—has never arisen and has never clamantly insisted on receiving an answer. The whole difference between the wise man and the fool is that the former goes on constantly studying, meditating, reflecting and pondering over the problem until it yields up its secret to him, whereas the latter, not having the requisite mental and intellectual calibre for solving such problems, soon tires of them and gives them up in despair. But there cannot be even the least shadow of doubt that thinkers and fools alike have always felt, and will ever feel, the question thrusting itself on them. The only difference is in the result.

THE NECESSITY

This, however, is a subject which it is absolutely necessary for all thinking people to study seriously, investigate carefully and decide correctly. Because it is axiomatic that, so long as we do not know whither we are bound, we cannot possibly think of the path and the means which will carry us to that goal. And even for the elementary peace of our minds, it is absolutely indispensable for us to solve these problems—what we were, what we are, what we should like to be and how to transplant ourselves from where we are to where we should be or should like to be. To investigate these questions, we must, first of all, find out what the attributes, qualities, and nature or, in scientific terminology, the "properties" of the Soul are and so forth. We shall therefore briefly deal with the various standpoints from which the question may be considered and the conclusion which a profound study thereof must necessarily and ultimately drive one to.

THE PROCEDURE

And, in so doing, we shall follow the Indian procedure of *Sravaṇa* and *Manana*, i. e. study the scriptural texts to start with, then go on to a critical and analytical study of the whole question from various angles of vision of a wholly rationalistic character and thus find out for ourselves how far the Scriptures and Reason agree hereon.

THE SANĀTANA-DHARMA TEXTS

Following this procedure, therefore, and as sincere and earnest Seekers after Truth, let us divest our minds of all prejudices, prepossessions and partialities (however natural or even unconscious they may be) and go on to study the Relationship between God, the individual Soul and the Universe. Beginning with *Sravaṇa* (i.e., the Scriptural teaching thereon), the most essential thing to be noted is that when we leave aside, for the moment, the Scriptures dealing with other matters and not with this point at all, and take into account only the Vedic and other scriptural texts which specifically discuss this question, there is a most wonderful unanimity of all such Scriptures whereby they not merely do *not* teach us to believe in—but, on the contrary, positively prohibit all thoughts of—Difference between God, the Individual Soul and the Universe. In other words, they teach us Absolute MONISM. Thousands of such texts may be cited; but, owing to considerations of space, only a few select ones are given:—

1. 'एको देवः सर्वभूतेषु गूढः सर्वेषां सर्वभूतान्तरात्मा ।'
(One and the same God is concealed within all things, pervades all things and is the real Soul within all things.)

2. 'नेह नानास्ति किञ्चन ।' (There is absolutely no difference—in ultimate reality—between one thing and another, in the entire Universe.)

3. 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।' (He goes on into an endless succession of births and deaths, who sees many-ness in the Universe.)

4. 'द्वितीयाद्वै सर्वं भवति ।' (It is the conception of other-ness that gives rise to fear, suspicion, anxiety, hostilities, hatred and all the unhappiness in the world.)

5. 'उदामन्तरं कुले, अथ तस्य अवं भवति ।' (He entertains the least feeling of difference, then does he begin to fear.)

6. 'स यश्चायं पुरो, यश्चासावादित्ये, स एकः ।' (The soul within this person and the soul within the Sun are the same.)

7. 'सर्वाणि भूतानि आत्मैवाभूद्विज्ञानतः ।' (To the True Seer, all things become his own Self.)

8. 'तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।' (To him who sees the unity of all things, there is no ignorance and no sorrow.)

9. 'यस्मिन्नैकस्मिन् ज्ञाने सर्वमिदं विज्ञातं भवति ।' (By knowing which one thing, we know all the things in the Universe.)

10. 'ईशानाद्ययमिदं सर्वम् ।' (The whole Universe ought to be conceived as pervaded by the one Reality, i.e., of God.)

11. 'ऐनदात्म्यमिदं सर्वम् ।' (All this Universe is of the nature of God.)

12. 'स आत्मा तत्त्वमसि देवेनोक्तो ।' (Oh Śwetaketu, such is the Soul and thou art He.)

Apart from all these detailed and separate texts, we have to consider the pregnant fact that in the *Muktikopaniṣad* we find Lord Śrī Rāmachandra Himself giving to Śrī Hanumān a detailed list and description of the 108 Upaniṣads and saying that the quintessence of them all is to be found in the *Māṇḍūkyaopaniṣad*:

'माण्डूक्यमेकमेवालं मुमुक्षूणां विमुक्तये ।'

(To those who seek Emancipation from bondage, *Māṇḍūkya* alone is sufficient.) Now, the *Māṇḍūkya Upaniṣad* begins with the Mantras:

13-14. 'ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमाकार एव यच्चान्यत् त्रिकालातीतं तदर्थोकार एव । सर्वं ह्येतद्ब्रह्म । अयमात्मा ब्रह्म ॥'

[i.e., The Sacred A-U-M symbolizes the Changeless One (viz., God); everything is only its manifestation; whatever was, is, or shall be, is all A-U-M; and whatever is beyond the past, present and future—that, too, is A-U-M; all this Universe is God; this (individual) Soul is God.] The *Māṇḍūkya Upaniṣad* then

proceeds to equate the individual Soul in the waking, dreaming and sleeping states with the Universal Almighty Himself (in different states of manifestation) and with the syllables A-U-M, which together go to make up God.

This *Māṇḍūkya Upaniṣad*, which contains only 12 short Mantras and is, therefore, quantitatively, the smallest of all the Upaniṣads, but which has been described by Bhagavān Śrī Rāmachandra Himself as, qualitatively, the greatest of them all, preaches the Adwaita (Absolute Monism) Doctrine of Bhagavān Ādi Jagadguru Śrī Śaṅkarāchārya. In fact, the *Māṇḍūkya Upaniṣad* and Adwaita (Monism) are practically synonymous terms. To profess belief in the former and to reject the latter is, therefore, a clear Contradiction in terms.

The texts which describe how God 'created' the world are also equally clear on this point:—

15. 'सब स्वप्नाभवत्' (He himself became the Visible and the Invisible universe.)

16. 'बहु स्यां प्रजायेय' (He willed—"I shall become many, I shall manifest Myself in many forms"; and thus the universe was 'created'). He did not say "I shall create many things", but simply "I shall become many things." He did not say "I shall manifest many things", but merely "I shall manifest Myself in many shapes." If we grant that God is omnipotent and is not a bungler (who contemplates doing one thing but actually does the opposite or something different from what he contemplated), then it must be obvious to the meanest intelligence that when God willed to become many and thereupon the universe came into existence, we must either quietly admit that the whole world is only a manifestation—in different shapes—of Himself or we must deny His omnipotence and regard Him as a bungler. There is no third alternative logically permissible.

For the satisfaction even of those modernists who accept the authority of

the *Saṃhitā* portion alone (but not of the *Upaniṣad* portion) of the Vedas, we may mention that the *Puruṣa-Sūkta* (of the *Kṛṣṇa* and *Śukla* Yajurveda *Saṃhitās*) clearly says:—

17. 'प्रजापतिश्चरति गर्भे अन्तः
अजायमानो बहुधा विजायते ।'

(It is the Creator who moves within the womb. It is the Birthless One that takes birth in many shapes.) And, in passing, we may point out that even Swami Dayananda Saraswati (the Founder of the Arya Samaj and the progenitor of the *Saṃhitā*-alone-reckonizing School of thought) has, in his '*Śukla-Yajurveda-Saṃhitā-Bhāṣya*', expounded this passage in exactly the same way as we have done.

Passing on to the *Bhagavadgītā*, which all of us accept as authoritative, which the Western philosophical world (e.g., Carlyle, Emerson, and others), too, so acknowledges and which it has become a modern fashionable symbol of dilettantism to pay lip-homage to, we may briefly point out that the *Bhagavadgītā*, too, preaches Adwaita. Two passages will suffice to make this clear:—

18. 'ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥'

(The act of presenting a sacrificial oblation is God, the sacrificial oblation is God, the sacrificial fire is God, the sacrificer is God, the concentrated meditation behind the act is God, and the fruit to be reaped thereby is God.)

19. 'इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥'

(The body is called the soil; the soul is he who feels towards it, saying 'this is mine'; know Me to be the soul in all bodies; this knowledge

of the soil and the soul is, in my view, the only true knowledge.")

In passing, here again, we may just mention that even Hariprasad "Vaidika Muni" (the Arya-Samaji Commentator) has, in his 'ब्रह्मसूत्र', explained the above passage just exactly as we have done.

OTHER RELIGIONS

Now, *Sravaṇa* (or learning) from *Sanātana-Dharma* Scriptures having been briefly dealt with, let us proceed to *Manana* i. e., meditation), firstly by comparison of this doctrine of *Adwaita* as expounded by the *Vedas* and other *Sanātani* scriptures with the teachings of other Religions and, secondly, by the independent (and rationalistic) method of tackling the problem on its intrinsic merits.

To begin with, we may note with interest that the Bible does not devote much space to this question; and we are compelled to infer that this is because the persons to whom the Biblical teachings were given were *Adhikāris*, not for metaphysical disquisitions but only for elementary Ethical precepts, and were consequently given only the latter. But, in those rare passages where the Bible does touch hereon, we find it, too, preaching, in reality, the same doctrine, i. e., of *Adwaita* (Monism). For example, we see Christ Himself saying:—

20. "The kingdom of God is within you!"

21. "Ye are gods!"

There are some other similar passages, especially in St. John's "Gospel", his "Epistles" and his "Revelation", which clearly show—and a lot of Greek and Roman historical records, too, prove—that it was India's *Adwaita Vedānta* which Christ carried from India into and preached in Palestine; but the Jews, being fanatical *Dwaitis* (i. e., monotheists on the lips and pluralists at heart) could not tolerate such

"heretical" teachings and therefore became his inveterate enemies, with the consequence that, prosecuted by them before the Roman courts, first for sedition and then for blasphemy, he was made to wear the crown of thorns and bear the Cross of shame! It is interesting to note that it was only his favourite disciple St. John who could assimilate such philosophical teachings and that even now, barring a few exceptions, Christians as such, on the whole, fight shy of St. John's Gospel and other books, dismiss them as being too "mystical" for them and confine themselves to the Gospels of St. Matthew, St. Mark and St. Luke (all three of whom were evidently of a non-metaphysical temperament). However that may be, no unbiased and impartial person who believes in Christ as his "Lord, Master and Saviour" can be justified in accepting *Dwaita* (which He fought against) and rejecting *Adwaita* (which He died for preaching).

As for Islam, we need only say that the only Musalmans who deal with these questions of metaphysical philosophy are the Sufis; and they are out-and-out *Adwaitis*.

THE PHILOSOPHERS OF THE WEST

We need not go into further details, but may conclude this comparative study portion of our *Manana* by mentioning the outstanding fact of the history of Philosophy, i. e., that, beginning from Plato of ancient Greece and going on to Swedenborg, Wordsworth, Browning, Carlyle, Emerson, Bishop Berkeley, Hegel, Fichte, Immanuel Kant, Ralph Waldo Trine, Thomas Hill Green, William Walker Atkinson, Ella Wheeler Wilcox, Professor Deussen and so forth, amongst modern philosophers, all the great Psychologists and Metaphysicians of the Western World, too, have been supporters of the Idealism of the Lord Śrī Śankara as against the Realism of the materialists, with this only essential and noteworthy

point of difference that, whereas the Western Idealists (including alas! the greatest perhaps of them all, to wit, Immanuel Kant, even in his "Critique of Pure Reason") got frightened by the conclusions to which they were driven by their own unbiassed reasoning and ratiocination on the subject, it was only Śankara—the greatest of the world's Intellectuals and Reasoners—who had the courage unflinchingly to accept the conclusion, which His faultless reasoning and solid meditations on the subject logically pushed Him to, to wit, the Doctrine *par excellence*, i.e., of Absolute Monism!

We ought also to remember in this connection that, if, in spite of her present all-round degraded condition in all other respects, India holds the most brilliant philosophical thinkers of the Western world captive still, it is Śankara's Adwaita Vedānta Siddhānta, which the brightest intellects of the Universe have been compelled to bow their heads reverentially down before, that India has to thank for this supremely astounding and otherwise incomprehensible historic phenomenon.

THE REASON

And this leads us naturally on to the second part of our *Manana*, namely, the independent study of the problem on its own intrinsic merits, Philosophical and Scientific. For, our comparative study has just confronted us, in effect, with the next question (in psychologically chronological order), as to how we are to account for this most marvellous experience that all these great thinkers of the West—most of them having no faith in the Vedas, some of them perhaps even ignorant of their very name and existence,—have all, although dimly and although not correctly in all details, yet, by their own different and independent methods of ratiocination, accepted the Adwaita doctrine contained in the Vedānta as expounded by

Bhṛgavān Śankara. And the only answer which any right-thinking and justice-loving, impartial and fair-minded person can possibly give to this question, is and must be that Adwaita (Monism) is the only Doctrine consistent with and justified by relentlessly correct thinking and that consequently even the Western philosophers (notwithstanding all their natural temperamental bias against Eastern Idealism) have been, as honest thinkers, driven and compelled to accept the Truth of Adwaita. In other words, it is Monism and only Monism of the Vedānta that Reason, too, supports and substantiates.

THE METHOD

In order to study and solve the problem carefully and correctly from this point of view, let us now go back to the questions with which we commenced this study, namely, where have we come from, what is our real nature, what are we now, where do we seek to go and so on? This is the question of questions in Metaphysics, a proper answer to which will go far to bring real happiness within the reach of all. But, unfortunately, it is this most important subject that dilettante dabblers in Metaphysics have, by their muddled methods, made a bugbear to the ordinary inquirer. In this connection, we are reminded of the old story of the University Professor of Philosophy who (when asked by his little boy what a "philosophical discussion" was) gravely said,—"If A talks to B and B talks to A and neither understands the other, then you have what you may call a philosophical discussion!" It is this attitude of so-called "philosophers" that is responsible for all the ugly terror that Metaphysics inspires in the normal or average human being: and it is our object in the remaining paragraphs of this article to demonstrate how easy and simple it really is, even for the ordinary "man in the street", to adopt a particular procedure of *Manana* by which, without being initiated

into any technical intricacies of the recondite treatises on the abstractions of Metaphysics, he, too, can easily *realize* for himself the real ONENESS of God, the individual Soul and the Universe, as taught by the Vedānta. This we now proceed to do.

THE SOUL

Let us go back and begin from the very beginning by making it clear to ourselves whether such a thing as the "Soul" really exists, what exactly we mean by the term, and so on. For, unless and until we go beyond the atheist's denial of the Soul and the agnostic's middle stage of doubt about its Existence and become—by rational introspection—positively sure of its existence, we cannot possibly proceed further with our investigation of the question on hand.

ITS EXISTENCE AND DEFINITION

If we remember the Vedantic definition of the Soul as *अद्वयम्* (that which the word "I" denotes), its existence is easily understandable, nay *axiomatic*. For, when we speak of our body, our senses, our mind, our intellect and so forth, it is obvious that all these things are related to a Being (or Thing) Who (or which) is behind, beyond and above them all, and that the relationship is one of *property* towards its *proprietor*, as indicated by the *व्यक्ति* (genitive or possessive case). By a continuous process of elimination we can easily see for ourselves that the body, the senses, the mind, etc. are not the soul, but *belong* to it.

CHARACTERISTICS THEREOF

Having by this process ascertained the existence of the Soul and defined it as the proprietor behind the body, senses, mind, etc., let us now proceed to determine what is the *Svarūpa* or *Lakṣaṇa* (the natural inherent and essential characteristic or property) of this being or thing which we call the "Soul." If we can find this out, we can easily answer those questions

which we often ask ourselves, viz., where did we come from and where shall we go? There are various ways in which we may tackle this problem, but we shall, in this study of the subject, merely outline those particular methods of meditation which have been helpful to us personally, so that perchance they may throw similar light on the path and afford similar help to others who are aspirants on the path.

NON-CHARACTERISTICS

The chief stumbling-block on the path of the inquirer is the fact that all things around us possess a number of real non-characteristics which often look like characteristics but are illusory and deceptive all the time, and also a number of real non-characteristics which, owing to mere chance-association of the moment, we wrongly imagine to be real characteristics. In Sanskrit terminology, these two kinds of non-characteristics are called *Upādhis* and *Upalakṣaṇas*: and these we must always be vigilantly on our guard against.

HOW TO FIND OUT ALL ABOUT THE SOUL

There are many ways of finding out the true *Lakṣaṇas* or correct attributes of our Soul; but the two easiest and simplest methods are what, in technical English phraseology, may be called the introspective or analytical method and the teleological and ontological or synthetic method. We shall use both these processes and get our problems solved for us thereby.

THE ANALYTICAL METHOD

The Analytical procedure is the simple one of eliminating the *Upādhis* (falsely seeming attributes) and even the *Upalakṣaṇas* (transient properties) and thus arriving at the real *Lakṣaṇas*. For example, although we all have experience both of cold water and of hot water, yet the Śāstras tell us that cold, and not heat, is the natural property of

water. Why ? Because, when we come across a quantity of hot water, we know that the heat is not the natural or inherent property of that water but due to its having been heated over a fire or by the rays of the sun, *i.e.*, due to an *external* cause of an *accidental* or *temporary* character. And, when we go to a place like Viramgam (in North Gujerat) and find there a tank naturally full of intensely hot water, we at once ask: why is this water hot ? This very *why* of ours is positive and sufficient proof that it is *not* natural for water to be hot. We are given the explanation that there are natural sulphur springs which are responsible for that heat. But the very need for an explanation shows that cold is the natural property of water, and that heat comes to it because of some *external* factor. Another characteristic peculiarity of the situation is that, whatever the cause of the heat and the intensity thereof, even such water, when kept aside for a time, becomes less and less hot and ends by cooling down altogether. Thus the heat needs an external cause for *coming* in, but requires none for *going* out. Therefore, the heat in hot water is merely an *Upalakṣaṇa*. Similarly, even though you may cleanse a copper vessel with citric acid or tartaric acid or any other acid for that matter, make it shine brilliantly and carefully preserve it from all possibility of being touched by dust or dirt, yet in course of time it comes gradually but *automatically* back to its *original* dirty green colour. Why ? Because dirtiness and not brilliancy is its natural quality or *lakṣaṇa*. All these examples show that the real attribute or natural quality of an object does not provoke the question "why", does not call for an explanation and, even when subdued for a time by powerful forces (artificial or natural), breaks out again and exhibits itself. By this process of careful elimination we can and shall presently see what are the real characteristics or *swarūpa* of the soul and re-establish all the grand and sublime truths of the Vedānta.

THE TELEOLOGICAL AND ONTOLOGICAL METHOD

The Teleological method is, however, of a much simpler and easier character and is therefore more suitable even to the layman and the man in the street. It is, too, the method by which we can find out not merely the nature of the soul but also whence it came and whither it is destined. It is the method explained in the *Taittirīyopaniṣad*, where we find Bhṛgu (afterwards the great Mahārṣi but then only a boy) going to his father Varuṇa and asking him the very same question that we are discussing now. The god Varuṇa merely gave him a simple clue and asked Bhṛgu to find things out for himself. The clue given was that "that from which all things come out, that by which they are supported and that into which they finally go are not different from one another but are the same thing, *i. e.*, God." Many examples can be cited, even from the merely physical life around us, to prove the universality of the principle underlying this teaching of Varuṇa. A tree, for instance, comes out from the earth, stands supported by the earth and, at death, goes back thereinto.

A less recondite and more popular instance may be taken from the case of fishes. Ordinarily, all people know that fishes have their natural element in water. But let us imagine the hypothetical case of a man who does not know this fact, finds by chance a fish in great discomfort and struggling on the bank of a tank or a river, fancies that the same kind of comfort which he himself enjoys will relieve the fish of its suffering, takes it up, exposes it to the cool breeze, finds it unrelieved, carries it home, puts it on his own bed, even then sees it in great pain and uneasiness, fails in all his attempts to make it happy, takes it back to the tank or river, puts it into the water again (in the course of his experiments for its benefit) and finds it ceasing from its struggle and swimming about joyously. What would and should be his natural

conclusion ? Well, he certainly would and should conclude that water is the real natural element of fish and that it was all the while leaping about and struggling, only to get back into the water which it came out from and was maintained by.

From this the inference is plain that *what we are always seeking and can never really be happy without is our real nature or natural element.* This, in brief, is the purport of the Teleological and Ontological method. By this method, too, the whole of the Advaita-Siddhānta can be established. Applying both these and other supplementary methods, let us enter on our study of the natural and real attributes of the Soul.

ETERNAL EXISTENCE

The first attribute of the Soul, according to our Śāstras, is सत् or त्रिकात्म्यव्यवस्थितं (i. e., eternal existence). We may meditate hereon from various standpoints as follows:—

1. *The Psychological*:—We all talk of death and say, so and so has 'died'. But what do we really mean by 'death' ? Let us remember that we have already defined the Soul as "that which all of us refer to when we use the word 'I'." Let us now see whether there is even the least possibility of that word 'I' and the word 'die' being correlated as the real subject and the real predicate. Never. The doctor or the relations feel the pulse and say the man is dead, or the man himself is in doubt and fears that he may die; but the actual mental and psychological experience about *having died* never comes: it is simply impossible. The words 'I' and 'die' never go together. Even when the man says: "I am dying," and is seemingly using the *present* (imperfect) tense, he really means and indicates and talks about the future, not the past or even the present.

In this connection we may refer to sleep, which may be described as a short

death. In fact, death has often been called a long sleep: for example, the poet Kālidāsa (in *Raghuvamśa*, canto XII), describing the killing of the sleep-loving Kumbhakarna by Bhagavān Śrī Rāma, says:—

‘अकाले बोधितो भ्रात्रा प्रिय स्वप्नो वृथा भवान् ।
रामेणुभिरितीवासो दार्धनिद्रां प्रवेशितः ॥’

(i. e., It seemed as if, saying: "Oh lover of sleep, thou hast been awakened by thy brother untimely and unnecessarily", the arrows of Śrī Rāma sent Kumbhakarna to long sleep.) Now, the funny thing about sleep is that you may say: "I am sleeping", "I am going to sleep", "I am very sleepy" and so forth, but you can never say: "*I am sleeping*". If you do say so, it is itself the clearest possible proof that you are *not* sleeping. Thus, even the word 'sleep' cannot go with the word 'I': it is inherently impossible. Much more therefore, is it impossible for the word 'die' to go with the word 'I'! From this, the natural inference is that *death can never be predicated about the soul.*

And sometimes it so happens that, owing to some curious acrobatics of the mind itself, you dream that you are dead and that people are weeping over you and so on; but the wonderful thing about it is that, even in that supposed death-state of yours, you see and hear them weeping and so forth, thereby indicating that, even after seeming death, life really persists. All these illustrations go to show that *immortality is an inherent attribute of the soul.*

2. *The Teleological and Ontological standpoint*:—Let us now remember what was pointed out a few minutes ago about fishes and their natural element (water), and apply that principle here. If to live and to die were equally inherent attributes of ourselves, i. e., if death too, were quite natural to us, why should we be seeking and trying to avoid it and avert it ? Nothing that is really natural to and inherent in us do we or *can* we ever seek to avoid. To take

another illustration, suppose you have got to wear and therefore do wear a particular dress when going to your office; well, you very soon feel tired of it and are uncomfortable all the time and actually pine for the time when you can go home and throw it all off. Why? Because it is not *natural* to you, but has been forcibly superimposed upon you and therefore speedily tires you out. So, you tire of a thing only if it is not natural to you: and you never tire of *living on*! Even when the body becomes intensely weak, the senses cannot perform their functions satisfactorily and old-age and disease trouble you, the desire to live goes on. Why? Because living is natural to us and death is unnatural. If death were really an attribute of ours, let us repeat, we would never seek and endeavour to avoid it. The very fact that we *desire* to live, shows that life is our natural element.

Why talk of life and death? Let us think even of health and disease. Why do we *seek* health and *dislike* disease? Is it not because health alone is *natural* and illness is *unnatural* to us? Why else should we wish to cure illness? And, besides, here, too, we may apply the afore-described test about the question "Why". When a man is ill or in pain, every one asks him "why"? That very question and the consequent need for an explanation prove that disease, pain and suffering are not normal and stand in need of explanation. But, when a man is in sound health, no one asks him why? This is another clear proof that good health is natural and needs no explanation. This being the case even as regards health versus disease, much more, therefore, is it true in respect of life versus death, *i. e.*, to live is normal and natural and the contrary is abnormal and unnatural. We may therefore conclude from this viewpoint, too, that the **आत्मा (Soul) is ETERNAL.**

3. *The Mechanical Evidence*:—In the very first chapter of Professor 'Roscoe's

Chemistry Primer you are told that "when a candle burns, nothing is lost." On reading this, you may be tempted to retort that, with your money and the candle, too, gone, you cannot agree with the learned Professor. But he explains and answers that, when a candle burns, all that takes place is that the hydrogen and the carbon which go to make up the candle go out into the atmosphere, mix with the oxygen thereof and become watery vapour and carbon dioxide respectively—in other words, there is no *loss* of material, but only change of place, change of shape, and change of name. Similarly, when a carpenter makes a chair or a bench, he *creates* nothing, but simply brings the God-created wood from the forest (or the market), cuts it into proper pieces, puts them in proper position and gives the whole thing the desired shape; thus, here too, there is no *gain* of material, but only a change of place and of shape, and consequently of name, too. Now, this principle that nothing is lost or gained is described in modern Physics by means of long, big and grandiloquent phrases—"The indestructibility of matter", 'The uncreatability of matter', 'The conservation of energy', and so on. And this truth which, in the name of Modern Science, is taught to you in Physics, is contained in a beautiful half-śloka (stanza) of the ancient *Bhagavadgītā*, where the Lord Śrī Kṛṣṇa says:—

‘मासतो विद्यते भावो नाभावो विद्यते सतः ।’

"That which was not, never comes into being: and that which is, can never cease to be."

Let us apply this mechanical principle of Physical and Chemical Science to the question which we are now discussing. When any one asks us: "Was I or was I not before I was born? And will I or will I not be after I die?", we always say to him: "Before we answer these two questions of yours, let us first ask you a preliminary question,—“Do you or do you

not now exist ? Our answer to your two questions will depend on your reply to our query." Well, nobody says or can possibly say: "I am not existing now," and therefore we reply: "If you *are* now existing, then you surely must have been existing before, too, because what did not exist cannot newly come into existence. Similarly, if you *are* now existing, then you surely must continue to exist for ever, because what *is* existing can never go out of existence. Of course, as in the case of the carbon and the hydrogen of the candle and the wood of the chair, the table, etc., there will be changes of place, shape and name; but *cease to exist you never can!* This generally clinches the matter: and earnest inquirers are almost always satisfied by this process of *Manana*, that the Soul is, and must be, really Eternal. One need not, however, study Philosophy (or even physical science) for this purpose.

4. *The Linguistic Evidence*.—A mere linguistic study of the Sanskrit vocabulary will help one to arrive at the truth. Our Sanskrit language is so called because in our estimation it is the only *perfect* tongue: and we also look upon it as the language of the gods themselves, because no word thereof is there by mere accident or chance, but every word of it carries home to our minds and hearts a lot of philosophical and scientific truths of the sublimest character which a whole lifetime of metaphysical and scientific study may after all not suffice to convince us about the truth of. This is why we very often say that, if Sanskrit were really not the language of the gods (as we verily believe it to be), then it ought to be and that the gods should be ashamed of themselves for preferring any other tongue to Sanskrit! Now, let us see what the mere Sanskrit language can teach us about the Soul without any help whatsoever from Philosophy, Science or anything else in the wide world.

The question of questions is: When we speak of birth and death, what do we

mean thereby ? What is birth and what is death ? The words 'birth' and 'death' are mechanically used in English to signify two particular events which frequently take place and which need an elaborate definition and explanation. But no word—in English or any other language on earth, for that matter, except the divine Sanskrit alone—gives any clue to the philosophy or science underlying the phenomena of birth and death.

But take the Sanskrit word for birth, *i. e.* 'जन्म'. It is derived from the root 'जनि प्रादुर्भावे' and simply means 'coming forward and manifesting itself'. That is, what was hidden *behind* us has now come to the front of us and become visible to us. Another Sanskrit word for birth is 'उत्पत्ति' (corresponding to 'origin' in English); and this is derived from 'उद्' (up) and 'पत्' (to go) and merely means 'Coming up and manifesting itself'. In other words, what was hidden *below* the surface has now come to the top and shown itself forth. A third Sanskrit word is 'सृष्टि' (corresponding to 'creation' in English); and this is derived from 'सृज विस्ते' and means only 'throwing out from concealment within'. That is, what was concealed *within* has now been thrown *out*. Now, the psychology behind these three Sanskrit words is this:—

Our senses have been so created that they naturally start from inside and work *outward*; they do not tend *inward*. As the *Kathopanishad* puts it,

‘पराञ्चि खानि व्यवृणुस्त्वयंभूः ।’

"The Creator himself has created the senses with their *extrospective* tendency."

According to this tendency, we can see only the things which are outside of us: we cannot see our own eyes; and, even when we seem to see them in a mirror, it is not our own eyes that we are really seeing but only a *reflection* thereof. So, when our eyes cannot see even them-

selves, much more therefore is it impossible for them to see behind, beneath or within themselves. Therefore, we are in this difficulty that we cannot see the things concealed behind ourselves or beneath the surface or within ourselves. And, when these things come forward, above the surface or outside of us respectively, and present themselves to the possibility of being visualized by us, then we have the three Sanskrit words *Janma*, *Utpatti* and *Sṛṣṭi* describing and connoting what has taken place, i. e., that nothing that was not has come into being, but only that something which was unmanifest has now *manifested* itself. And there is no fourth word in Sanskrit to denote or justify anything to the contrary.

Now, to the other side of the picture, i. e., as regards death. The Sanskrit word therefor 'मृत' is derived from 'मृञ् मृञ्जते' and merely means 'cease to manifest itself or to be seen'. Thus, it applies equally to all the three cases where a person has 'died' or has gone to another country or has gone just a little out of sight (whether behind, beneath or inside). All these four words prove that birth and death are not the beginning and the ending of a life, but only *landmarks* on its beginningless and endless route. In other words, the Sanskrit vocabulary, too, teaches us that the Soul is Immortal.

KNOWLEDGE

The next point which our Śāstras deal with in connection with the nature of the Soul is विद् or ज्ञान, i. e., Illimitable and Perfect Wisdom. With our frequent, nay, constant experience of our ignorance and blunders and their disastrous consequences to ourselves and to others in our daily affairs, we naturally find it hard to believe this to be true. A little *manana* (reflection) will prove, however, that, this too, is perfectly correct. But let us proceed slowly and, not worrying

over limitless knowledge at the outset, first see whether it is possible to separate the 'Soul' from all knowledge as such altogether. And we will realize that, in some shape or another, in some degree or another, and in some quantity or another, we always and invariably do have *something* of knowledge. The question just now is not whether that knowledge is full or incomplete, correct or incorrect, and so on. We shall take this up later on. But, at the very outset, we see that *some* knowledge is always there. In this connection, we are often reminded of the humorous story of the wife who complained to her husband that there was absolutely no subject on earth on which they ever agreed and the latter replied that that was wrong, because there was one point on which they were both agreed, viz., that there was absolutely no point on which they could ever possibly agree! Similarly, we may say that, even when a man feels and says he knows absolutely nothing about anything, he knows at any rate that he knows nothing; and that, too, after all is knowledge. This shows that *Jñāna* (Knowledge) is the second *lakṣaṇa* which can never be divorced from the soul.

This is true not merely of the waking state nor only of the dreaming state but of the sleeping state, too. For there, too, there *is* consciousness; only it is so *subdued* as not to be *felt* above the surface. How can we be sure of this? A simple experience will illustrate and prove it. Suppose you are fast asleep and a mosquito bites you on the sole of your foot. Although you continue to be fast asleep, your nerves of consciousness never slumber at all. In Physiology we are told of two kinds of nerves (motor or afferent nerves and sensory or efferent nerves) whose function it is to carry news from without (through the *sensory* organs) to the brain and to convey orders from within the brain to the *executive* organs, i. e., the arms, etc. All these nerves are at work all the time, and you are yourself not

conscious that these nerves are always keeping vigil and functioning properly. Well, the result is that, even although the mosquito-bite on the sole of your foot has not disturbed your sleep and created a disturbance, yet news of the pain to the foot has been instantaneously communicated to your brain; and even then, without rousing you from your sleep, without convening a meeting of the Council or even the Working Committee, and without even giving out the slightest indication to you that a problem has come up for consideration and has already been dealt with in the most businesslike and practical manner, your brain issues its orders to one of your hands to rub the bitten portion and rub out its pain, and the hand obeys forthwith. And, when you wake up and see the clotted blood on a particular spot, then you *infer* that a mosquito must have bitten you there and that you must have used your finger-nail on that spot. Well, the Physiologist may seek to explain this away by speaking of it as 'Reflex Action.' But, whatever name he may give to the process, the fact is undeniably there that, even during deep sleep, news of pain is conveyed to the brain and the latter does all that is required to remove that pain. This shows that even in *susupti* (deep sleep) *Jñāna* (knowledge) persists at all times and in some shape or quantity. In other words, *Jñāna* is another *lakṣaṇa* which is inextricably intertwined with the Soul as an integral, innate, inherent and inseparable attribute thereof.

Now, let us delve further below the surface and ascertain whether this knowledge which we have found to be a *lakṣaṇa* of the Soul is really partial (खण्ड) or full (अखण्ड), limited (परिच्छिन्न) or unlimited (अपरिच्छिन्न). We say that we committed this mistake and that blunder and so forth; but the Vedānta Śāstras say that the Soul is always विवर्तमान, i. e., of the nature of Perfect Illumination. And, if we analyse the

facts of the situation properly, we can easily see that the knowledge within us is not limited but Absolute, Unlimited, Perfect and Complete. For instance, if you close all the doors and windows of your room and allow only a tiny little ray of sunlight to manage with the utmost difficulty to enter by a small crevice, will you be justified in saying that that is all the sunlight in the world? The fact is, the sunlight comes in through the limitations of that crevice: and you cannot realize the real magnitude of the sun's entire rays therefrom. Similarly, if a huge light is within a house and only a few tiny rays thereof manage to struggle and straggle through, people who look at it from without can have no idea of the whole light within but only of the little that they see. This is why Bhagavān Ādi Jagadguru Śaṅkarācārya says:—

‘नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरम् ।’

(Resplendent like the light of a huge lamp within the bowels of a vessel with many crevices.)

Or take, again, the instance of our ordinary electric bulbs. Even when the power-house is generating the maximum quantity, the light that we receive depends upon the power of the bulb that we actually use; in fact, even the colour of the light can be changed by using a coloured bulb, although electricity itself is not green, blue, red, white and so forth. Similarly, says the Vedānta, all the knowledge that we seek is already within us; only it is covered over by a crust of *Ajñāna* (nescience or ignorance), and all that we have to do is to remove that crust. Says the Lord Śrī Kṛṣṇa in the *Bhagavad-gītā*:—

‘अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।’

“Knowledge is enveloped by ignorance; hence the follies of all creatures.”

We may get enlightend on the truth of this teaching by carefully pondering over our experience of fire, electricity, sculpture, education, etc. How do we make a fire ? We do not *create* fire : it is already there in a concealed, dormant or latent state. And all that we do, whether it is by the rubbing of two Arāpis (pieces of sacrificial firewood) or by striking one stone against another or by friction of the match-stick and the match-box or by any other process, is simply to make the *latent* fire *manifest* itself. So also, with regard to electricity. We do not *create* it: it is already there, God-created and pervading the whole universe. And all that we do is to adopt the necessary device for making the *latent* electricity *manifest* itself. Similarly, when the sculptor makes a statue out of marble, what does he actually do ? He does not take any मूर्ति (say, of Śrī Kṛṣṇa, Śrī Rāma, Śrī Śiva, or any one else) from outside and put it into the marble. The marble already contains within itself all the conceivable shapes in the universe; but he does not need all of them, but only one particular shape: and all that he does is to concentrate his mind on that particular मूर्ति and chisel out all the other things which hide that मूर्ति from our gaze. Thus, the desired shape is not put in from outside, but *comes out from within*. This is really the only process which we can employ, i. e., not to put in from without but *draw out from within* !

Considering Education from this point of view, we may note that the very word 'Education' means '*Drawing out*'; and only that process deserves to be called Education which is calculated to *draw out* all our innate and inherent but latent faculties and capacities to their utmost possible extent and their farthest possible reaches. Any other process—viz., the method of putting things in and cramming (or "mugging") them up—cannot be termed EDUCATION: it can only be called INJECTION (and that, too, not with the

doctor's fine hypodermic syringe, but with two of the bluntest and thickest weapons conceivable, viz., the fear of the cane and other such physical chastisement, on the one hand, and the fear of failing in Examinations—with all the mental and financial chastisements resulting therefrom, on the other).

And besides, even if, just for a moment and just for argument's sake, it be granted that it is *possible* to put knowledge forcibly inside, is it *worth while* ? Let us remember what has already been said about hot water giving off all its acquired heat, because the heat is not its *lakṣaṇa* from within but an *upalakṣaṇa* (transient attribute) forced on it from without. Applying the same principle, we can easily understand that, if *Jñāna* is not really our *lakṣaṇa* from within but is put into us from outside, it can do us no lasting good. For, all that Education will be useful to us only if the learning 'given' to us is already within us, though latent, and has been made to *manifest* itself and function forth. If the learning given to us is not an inherent and integral part of our very nature, then all the learning that we have taken in from without will and must go off in a short time, just like the hot water giving up its heat. This clearly shows that all knowledge is already within us, and the real Teacher is he who devises and adopts the most efficient measures for *drawing out* all that latent knowledge and giving it scope and free play to show itself forth and benefit us all round. All others who masquerade under the garb and designation of 'Teachers' can only be called 'cheaters'. This is why the Lord Śrī Kṛṣṇa says in the *Gītā*:—

‘वैषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ।’

(When the clouds which were hiding off the sun from our view are driven away by a gust of wind, it is not a wind-created new sun that we see, but only the same old sun whom the removal of the obstacle

in the shape of clouds by the wind brings once again into view.) In other words, Education, training and culture do not *create* or give any *new* knowledge, but only *bring out* the innate wisdom from within and help us to see, realize, utilize, enjoy and benefit by it! To put it tersely but pithily, NURTURE does not, nay, cannot *change* NATURE, but only *draws* it out and gives it full scope and free play. All this means that *Ātmā* (the Soul) is of the nature of *Akhaṇḍa Jñāna* (Infinite knowledge).

THE CASE OF THE FRENCH GIRL

In this connection, we may refer to the striking incident reported by the newspapers less than three years ago, wherein a French girl who knew only her mother-tongue (French) passed through a dangerous illness, remained unconscious for weeks, and was given up as lost, but somehow pulled through miraculously and was found not merely to have forgotten French altogether, but also to have suddenly developed wonderful proficiency in about a dozen languages which she had never heard before. Well, the psychologists, philosophers and scientists were naturally astounded at this wonderful news, rushed forth to investigate the case in all its details, were absolutely convinced that there was no fraud about it and that the whole report was historically true, accurate and correct, and were driven, willy nilly, to state that the only conceivable explanation of the phenomenon was that, evidently, *Perfect knowledge* of all things (including languages) is really stored within our brains but locked in by special doors which only particular keys can possibly unlock, that (by our associations and environment and training) we get some of these portals opened but (owing to ignorance or non-using of the right key) we fail to open the others and that, in the case of that French girl, something—of which the scientists, etc. could form no idea—must have happened whereby the door for French got mechanically shut and the portals for about a dozen

altogether strange languages got simultaneously thrown open. Here then is *प्रत्यक्षप्रमाण* (*ocular proof*) of the Vedānta doctrine that the Soul has infinite and Perfect knowledge.

Teleologically and ontologically, too, just as our very desire for continued living proves that our nature is immortality, so is our curiosity to *know* things a clear proof that knowledge (and not ignorance) is the real Nature of the Soul.

INFINITE BLISS

Having thus ascertained these two Lakṣaṇas of the Soul, i. e., Immortality and Infinite knowledge, let us take up the next. The Upaniṣads teach us that after *Sat* and *Chit* *Ananda*. (Eternal, Pure and Perfect BLISS) is a *lakṣaṇa* of the Soul. This, too, we, with our constant experiences of sorrow and suffering, naturally find it difficult to believe. But a little *manana* (reflection) on the lines so far explained and illustrated will prove that here, too, the Vedantic teaching is the really correct one! In fact, it is so simple that one must really wonder at the marvellous power of *Māyā* (Illusion) which succeeds in blinding our intellects to such an obvious and *axiomatic* Truth. Now, if a man is seen weeping, people go and ask him *why* he is weeping. It needs an explanation. But nobody goes and asks the others *why* they are *not* weeping? This proves that दुःख (Sorrow) is not *natural* to us but comes to us owing to some external cause of the moment, i. e., is really not a *lakṣaṇa* at all but merely an *upalakṣaṇa* of ours. And, even when the man gives out the cause of his grief (that he has lost his wife or somebody else) and he feels for the moment that the sun has set for him for ever and the world has come to an end for him, even in such a case we see that the sorrow goes on decreasing from day to day and sometimes we are astonished at the spectacle of even such a man forgetting that extremely lamented wife or other relation altogether! Well, is not grief, then, just like

the heat of the hot water, inasmuch as it needs an extraneous cause for coming in, but none for going out except the mechanical elapsing of time? If so, is not grief just an *upalakṣaṇa* like that heat, of the hot water, the crow on the top of a house, the Victoria standing on the road and the men and women gathered in the street? This proves that Sorrow is not *natural* to us and that *Anandā* (happiness) alone is our real nature, inasmuch as, even when forcibly subdued by some external cause of grief, it does not really go out, but merely stays (suppressed) inside, only to re-assert itself gradually, drive out the intruder and spread itself over the surface, too, once again, as ever before.

Teleologically and ontologically, too, we may point out that, just as our very desire to live and know things proves Eternal Life and Boundless knowledge to be our Nature, so the very fact that we are all in search of happiness, *i. e.*, our very desire for Happiness is positive and sufficient proof that Joy is the nature of our Inner Self, that the farther we stray away therefrom the greater is our suffering and that, just as fishes out of water struggle incessantly to get back thereto, because it alone is their natural element, so, too, do we, when out of joy, struggle incessantly to get back thereto, because (not sorrow but) Joy alone is our natural element, nay, our very Nature. And everything that we do is with a view to attaining Joy! (Whether we judge aright and adopt the right means therefor is, however, a different matter). Proceeding a step further in this direction and pushing this very argument farther ahead, we note that the joy that we seek is not that which is bounded by time, place or quantity, but that which is absolute, unadulterated (with sorrow) and unbounded. So, this means that Absolute, unadulterated and Boundless Joy is our nature.

INDEPENDENCE

Suppose now, we have got all these things—Immortal life, all-pervading

Knowledge and unbounded Happiness all round. Are we satisfied therewith? No. For, even if we live for ever, know all things and enjoy all the happiness that we desire, but get all these joys not of our own inherent and intrinsic right and at our sweet will and pleasure but merely at the mercy of some one else, then that very *dependence* on another is galling and irksome: and, although, owing to sheer inability to break our bonds, we may acquiesce in them, we do so, not willingly but helplessly. And, *if possible*, we would like to be independent altogether of any and every person and thing in the universe. It is not only Man with his grand and boasted powers of Discrimination, but also every sentient creature in the world, that has this burning desire for independence or *vyat* as the Vedānta terms it. Much more, therefore, is it natural for us (human beings) to think of it by day and dream of it by night and—consciously or unconsciously—yearn for it all the time. Well, this very incessant hungering of ours after independence is proof that Freedom from all bondage is our Nature. This, therefore, *i. e.*, *Mokṣa* (Absolute Emancipation from all bondage) is the fourth *lakṣaṇa* of the Soul.

SUZERAINTY

But even this fourth aspiration of ours does not exhaust the list. If and when we analyse our own feelings, ambitions and actions correctly and honestly, we find that even the attainment of *Sat*, *Chit*, *Ananda* and *Mokṣa* (*i. e.*, Eternal Life, Boundless knowledge, Boundless Bliss and Absolute Liberty does not suffice, and that there is still one thing more which we all seek. It is very peculiar—this fifth thing, that every one of us at heart really desires: and it is also inconsistent with the fourth of our aspirations. But it is there all along and all the same and cannot be gainsaid. And what is this peculiar fifth ambition of ours? It is this that, although, on the one hand, we wish to be independent, *i. e.*, do not like to be

guided by the wishes of *others*, yet, on the other hand and at the same time, we also wish *others* to be guided by and follow *our* wishes. The most remarkable thing here is how even little children who have little knowledge and less experience of the world wish their more experienced and wiser parents to be guided by their own wishes and judgment. And there is absolutely no exception to the rule that every one, in his heart of hearts, really desires not only to live, to know, to be happy and to be independent but also to rule over all others. To put it truthfully, it is not Rulership or sovereignty, but full-fledged SUZERAINTY over the whole universe that we would like to have, if only we could. Arguing teleologically and ontologically, this proves that Suzerainship, too, is natural to us, i. e., is the fifth *lakṣaṇa* of the Soul.

THE SUM-TOTAL OF IT ALL

By this elaborate analysis of the facts around us and the feelings within us, we have now come to the conclusion not only that these, i. e., सत्, चिद्, आनन्द, मोक्ष, and ईशान are the five things we are all after, but also that they are natural to us, in fact, our inherent characteristics which—like the natural coldness of the heated water—may be snubbed and subdued for a while but can never, never be permanently suppressed and killed out of us. What is the real meaning, the true significance, the practical import and the ultimate implication of all these facts which our introspectional analysis of the question has thus led and enabled us to discover? Where did we begin from and whither have we reached? Well, we began by discussing and dissecting the facts and the feelings neither of God nor even of any superman, but only of ourselves. In fact, we have not, so far, postulated even the existence of God, but only talked all the time about the *individual* soul. And we have reached this most unexpected but, on the basis of the facts before us,

irresistible conclusion that, whether or not we know and believe in the existence of God and even irrespective of whether we have heard or thought about Him or not, it is just those attributes of सत्स्वरूप, चित्स्वरूप, आनन्दस्वरूप, मुक्तस्वरूप and ईशानस्वरूप which the scriptures of all the Religions of the world proclaim as God's, which we, too, have realized as our own real, natural, internal, innate and inherent attributes and that we are all—whether consciously or unconsciously—inwardly and unceasingly endeavouring, with might and main, to achieve in ourselves those very Lakṣaṇas (properties) which are associated with Almighty God Himself.

GOD AND THE INDIVIDUAL SOUL

Having thus found out the characteristics of the individual *Soul* (to be the same as *God's*), let us now see what is the relationship between the two? If this is correctly known, the question of our Soul's Evolution can be easily—nay, almost automatically—settled; for, if the goal has been discerned, then the right path thereto can be easily fixed up. It is clear from the foregoing considerations that, because we are of the nature of Divinity, i. e., नर (man) is really नारायणस्वरूप (of the Nature of God), therefore it is that, having fallen (or strayed) far away from it, we are in sorrow and in suffering, that the lower and lower we fall, the greater and greater do our griefs and sufferings become and that the only way out is to get back to our own स्वरूपम्बुत लक्षण of Divinity as speedily as we possibly can. For, it is from Nārāyaṇa that we have come out, by Him that we are maintained and into Him that we shall be absorbed.

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"Yes, but all this demonstrates merely the *similarity* of man to God (on account of the former's Spiritual aspirations towards godlikeness or even godliness) and may therefore also be held to prove the truth of the doctrine underlying the

Biblical narrative about God creating Man in His own *image*. But how can it prove our *oneness* with Him ? Because, on the basis of the five attributes referred to and described, we are justified—at the most—in assuming *Psychological similarity*; but how can we infer *chemical identity* therefrom ? This is the next question for us to consider. Hereon our Śāstras tell us that there is real *oneness* behind all the infinite multiplicity of forms and shapes in the Universe and that there is *Absolute Identity*—not merely *chemical*, mind you, but even *mathematical*—between परमात्मा, जीवात्मा and जगत् (i. e., God, the individual Soul and the universe). Let us try to understand this, too, by our usual method of *Manana* (Meditation). And this problem, too, we may tackle in various ways.

THE STORY OF CREATION

First of all, let us ask ourselves, What is 'creation' ? In respect of this subject, there is a slight difference but no contradiction, between our Upaniṣads and the Bible. The latter begins the first verse of the first chapter of its first Book (viz., 'Genesis') thus:—

"In the beginning God created the heaven and the earth;" and, in proceeding to describe that process, shows that God is सर्वज्ञ (omniscient), सर्वशक्ति (omnipotent) and सत्यसंकल्प (of infallible intention); because, according to the Biblical account, God said, "Let there be light," and there was light. But nothing is said here about the relationship between God, the creator, and Light, the creation ! The Upaniṣads, however, go further and tell us the actual *Sankalpa* with which God created the universe: and this elucidates the relationship between the two. The *Sankalpa* was:—

'बहु स्यां प्रजायेश' ("I shall become many, I shall manifest myself in many forms"). He did not say "I shall create", but "I shall become"; and thereby He shuts out all possibility of doubt on the point. If

you grant that *Iśwara* (God) is सर्वज्ञ (Omniscient), सर्वशक्ति (omnipotent) and सत्यसंकल्प (of infallible will), then you must also grant *ipso facto* that all the things which we see around us are mere *manifestations* of that Supreme Soul under different limitations (उपाधि) of bodies, senses, minds and so on. But, if you insist that these are all different from Him, then, even although you may be a lip-theist, you are really refusing to acknowledge Him as omnipotent and of infallible will.

There is the unqualified text of the Upaniṣad—'सदे सौम्य इदमग्र आसीत्'—(i. e., the positive statement that God *alone* was existing); and, although the word एव (alone) is quite sufficient to make the point absolutely clear, yet, in order to prevent all possibility of doubts and inferential errors, that text is followed immediately by the next text 'तत्प्राक्किञ्चन भिषत्' (i. e., the further categorical negative statement to the clear effect that nothing else and nobody else was there). And then creation began, whereby He *became* many. This is what the Śāstras definitely say on the matter. And this means that all the things that He created are really Himself. This is one way of arriving at the certainty of the Oneness of God, the individual Soul and the Universe.

And then, over and above this inference from God's *Sankalpa* of creation, there is also the clear text which—without leaving it to us to infer and argue matters over—specifically says, 'सच्च त्वच्चाभवत्' (i. e., He Himself *became* the visible and the invisible Universe). And after this, there can be no getting away from the fact that *Advaita* (Monism) alone is the real *Siddhānta* (doctrine) propounded by the Vedānta.

In the next place, the Sanskrit word *Sṛṣṭi* (which we have already dealt with in connection with the Eternal Existence of the Soul) is also sufficient for proving its absolute Identity with God. *Sṛṣṭi*

simply means *visarga i. e., throwing out* (or showing forth) what was inside. And the Vedantic simile 'ष्योर्ध्वनिः सृजते गृह्णते च' (Just as the worm throws out its cocoon and takes it back, so does God project the Universe from within—at creation—and take it inside again at the end.) confirms this idea of *sṛjti* as a process not of *creation* of anything new, but really of the *manifestation* of the *unmanifested*.

THE BIBLICAL NARRATIVE

Let us go back now to the Bible, which begins with verse: "In the beginning God created the Heaven and Earth." An analytical study of this text will—nay, must—also lead us to the same conclusion as our Upaniṣadic study has already led us to. The very statement that God created the heaven and the earth means that, *before* He brought them into existence, He alone existed and nothing else. If so, when He created them, out of what *material* did He create them? For example, when a pot is made, there must be not merely a *potter*, who makes the pot, but also the *clay*, out of which he manufactures it. Similarly, when a gold ornament is made, there is not only the goldsmith who makes it, but also the *gold*, out of which he produces it. In fact, even before the potter and the goldsmith are required, the clay and the gold are first necessary! Applying the same argument, one can easily see that, before the universe could be *created*, there must have been not merely a God to create it but also the *material* to create it out of. Now, at the time of the creation of a pot or of a golden ornament, there are the clay and the gold respectively beforehand, the potter and the goldsmith come upon the scene and everything is plain and smooth work thereafter. But if, at the time of creation—as the Vedas and the Bible agree in telling us—God alone existed and there was *absolutely nothing else* in existence, what *could* He have created it all out of? Suppose gold alone exists in

the world and no other metal or mineral or other matter whatsoever exists, you certainly will not suspect an ornament brought by a goldsmith to be anything but pure gold? Whatever the shape or size of the ornament or vessel or other thing made by him, the material of which it is manufactured will be gold, wholly gold and nothing but gold. So, when God alone existed and *nothing else*, and He created the world, is it not obvious that the only *thing* which He created it out of must necessarily have been the only thing which then existed, *i. e.* Himself and none other (because there *was* really no other thing in actual existence)? In other words, the *material* within all persons and things is God Himself; and all the differences which we see in the things around us are merely in size, shape, etc., *i. e.* only in the *manifestation* and not in the actual thing or *substance* within. The Vedānta text:—

‘वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्।’

(Vessel, pot, etc. are merely *names* denoting differences in *manifestation*, but the *material* within is, in truth, merely the clay; similarly, men, horses, stones, water, etc. are merely *names* indicating differences in *manifestation*, but the *material* within, in truth, is merely God); and Vedavyāsa's *Brahma-Sūtras* clinch the matter in the aphorism:

‘तदनन्वत्यसारम्भणशब्दादिभ्यः।’

(*i. e.*, The identity of the universe with God is clearly taught by the *आत्ममण* and other texts of the Vedas). And the Bible narrative, too, as we have just shown, leads us to the same conclusion. And this is exactly the position taken by the Lord Śrī Sankarācārya in His famous couplet:—

‘सुवर्णाजायमानस्य सुवर्णत्वं हि निश्चितम्।

ब्रह्मणो जायमानस्य ब्रह्मत्वं च विनिश्चितम्॥’

(As that which is born of gold is undoubtedly gold, so that which is

born of God is incontrovertibly God). This alone stands to reason that what has emanated from God must necessarily be God! And this satisfactorily explains, too, the wonderful fact (already discussed by us at great length) that our Soul, too, constantly hankers after the very attributes of सत्, चित्, आनन्द, मोक्ष and ईश्वरता, which are God's. Being by nature Divine, is it to be wondered at that we can never be really and fully satisfied and in peace until we realize our Divinity to Perfection all-round and that, even in the darkness of ignorance encrusting the Divine Light within us, we go on groping blindly forth towards those five attributes of our own? It is not mere Godlikeness or godliness, be it noted, that we really seek, but absolute oneness with God. And, while other religions

put it before us in a dim and faint sort of way, by saying:—

1. "The kingdom of God is within you."

2. "Ye are gods", and so forth, it is the unique glory of the Vedānta that it propounds this doctrine in clear and unambiguous language, sets forth before us this very goal and expounds the path thereto. How beautiful is the Upaniṣad which says:—

‘प्रणवो धनुः शरो ह्यात्मा ब्रह्म तद्दृश्यमुच्यते ।

अग्रमत्तेन वेदद्वयं शरवत्तन्मयो भवेत् ॥’

(The Soul is the arrow and God is the target; and just as the arrow shot out by an expert archer goes straight into and becomes one with its target, so, too, should the Soul go straight into and become one with God.)

(To be continued)

Bala Gopala.

(Boy Krishna)

Startling the night	With a flickerless light,
Heart-stealer, Thou comest below!	
When Thy anklets ring	On earth, child King,
Dream-cascades of Heaven flow!	
By Thy flute-notes caressed	Every breast
Heaves with a mystic rapture:	
While that music quivers,	The soul's long-dried rivers
Flood and depth recapture.	
In Thy jewel-beam	The shadows gleam,
And fled are the chill and the gloom.	
Where Thy feet have trod	On the pilgrim's road
Dust leaps into laughter of bloom.	
In tangles of mire	Thy miracled fire
Builds a lilt of fadeless flowers:	
To the arid abyss	Comes Thy woodland kiss
And deserts flame into bowers.	
Thy irised art	In the depths of the heart
Wakens wide azure yearning;	
Thy sport and Thy dance	Throw the soul into trance
Like a cup of nectar burning.	
Thy nimbus blue	Thrills with its hue
Eyes Thy image has filled:	
Illumined, the earth	By the lights of Love's birth
Worships the wonder child!	

—Dilip Kumar Roy.

Sri Ramanuja and his System of Philosophy.

His Holiness Jagadguru Sri 1108 Sri Anantacharyaaji Maharaj, Conjeeveram.

The very first question that one finds himself confronted with while dealing with this subject is: Did Rāmānuja create any new system of philosophy out of his own imagination and establish the same in the world ? The answer is a clear 'No'. He did not create any new system, but worked out the *Advaita Siddhānta* (Monistic Philosophy) which had already been accepted by several of his predecessors, even like Śaṅkarāchārya, who worked out the same system which had also been accepted by some of his predecessors.

'एकमेवाद्वितीयं ब्रह्म' and many other similar texts of the Vedas have dealt with the Oneness of *Brahma*. Both Śaṅkara and Rāmānuja established their respective systems of *Advaita Siddhānta* on the authority of such Vedic texts, but the methods they adopted were different. According to Śaṅkara, the Vedānta-Vākyas 'तत्त्वं ज्ञानमनन्तं ब्रह्म', etc. characterize *Brahma* as only One thing and nothing other than That; but, according to Rāmānuja, the Root 'बृहद् बृहद् ब्रह्म' with the termination 'मन्ति' included three things in One, which fact is supported by Śrutis and Smṛtis alike. 'बृहद् बृहद् यतीति तत्परं ब्रह्म' is a significant text in the *Rahasyāmnāya Brāhmaṇa* and 'बृहत्त्वाद् बृहद्गत्वाच्च तद् ब्रह्मेत्यभिधीयते।' is another text in the *Viṣṇupurāṇa* also denoting the same idea. These two texts indicate very clearly that That alone is *Brahma* which has the capacity to become big and make others also big. Hence *Brahma* is that in which the existence of one and only one thing is not possible, but there must be other things in It which are also made big by It. This is clear. Rāmānuja says that *Brahma* is One with Three Things in It. Rāmānuja's *Advaita* is Oneness of God qualified by two other Things. Śāstras say the same thing and conclusively prove the same.

‘यस्य पृथिवी शरीरं यं पृथिवी न वेद यः पृथिवी-
मन्तरो यमयति, यस्य आत्मा शरीरं यमात्मा न वेद
य आत्मानमन्तरो यमयति, etc.’

These and similar texts indicate that God is Immanent in both *Ātmā* and *Jaḍa padārtha*.

Unlike Śaṅkara, who says that Oneness in *Brahma* is Absolute, Rāmānuja proves that that Oneness is not Absolute but is qualified by two other things, the conscious Soul and the inconscient Matter. *Brahma*, which is thus qualified, indicates what Rāmānuja calls *Viśiṣṭādvaita* or qualified Monism, in which the auspicious qualities of *Satya*, *Jñāna*, and *Ananda* (Truth, Knowledge and Bliss) are the characteristics of *Īśvara* (God Immanent). As Śaṅkarāchārya thought that *Brahma* is only One Thing and that absolutely, it was necessary for him to say that the entire world before our eyes is all unreal. Therefore he had to conceive the idea of Ignorance (*Avidyā*) in *Brahma* which was responsible for making *Brahma* see the diverse unreal world in Itself. When that defect called *Avidyā* is removed, then flashes the light that *Brahma* is only One and that absolutely; but, as Rāmānuja worked out his system on the basis of the fact that *Brahma* is one with three things in It, it was not necessary for him to say that this world which we see before our eyes is unreal, in order to prove the Oneness of *Brahma*. This world is merged in *Brahma* and *Īśvara* is immanent in the world ('तदनुप्रविश्य सद्यः त्यक्त्वामयम्', etc.) and that *Brahma* is One and therefore that Oneness of *Brahma* can be proved without saying that the world is unreal.

There are three authorities in the world for an act of cognition, viz., (1) Direct perception, (2) Inference and (3)

Revelation, called the Vedas. These Vedas are eternal. They are repeated in every *Kalpa* or cycle in the same order of letters. They are not made and no human origin can be attributed to them. The several defects of the human mind, viz., illusion, doubt, and misinterpretation cannot exist in the Vedas, because they have no human origin. The Vedas are Self-authoritative and, Revelations as they are, no one has a right to sit in judgment over them and say that they are not authoritative. Whenever we see anything in the Vedas which is opposed to direct perception or which is self-contradictory, it is not the mistake of the Vedas, but it is our own mistake in interpreting the Vedas. Our duty in such places is to arrive at the correct idea contained in the Vedas by properly interpreting the Vedic texts and explaining away the so-called opposite character of the texts, *i. e.*, the character which is against direct perception or the so-called self-contradictory nature of the Vedic texts. The *Mīmāṃsā-Sāstra* exists only to lead us to arrive at the exact truth underlying the so-called self-contradictory statements in some places. Every letter and every word of the Vedas is authoritative and the Vedas and Vedānta alone prove the existence of *Brahma*; no other authority can prove the existence of *Brahma*.

The *Vedānta-Sāstra* clearly proves the existence of three things in *Brahma*: viz., (1) the *Jaḍa Paśārtha* or Inert Matter, called severally *Pradhāna*, *Prakṛti*, *Māyā*, and *Avidyā*; (2) the Conscious Soul or *Ātmā*, which is *Aṇu* or atomic in size and (3) God or *Īśvara*, who is all-pervasive and all-controlling and who is characterized by the auspicious qualities of *Satya*, *Jñāna*, and *Ananda*. These three things are co-existent in one which is *Brahma*. This is clearly stated in the *Vedānta-Sāstra*. In every body we see there is a conscious soul inhabiting the body, and the same relation exists between God and soul, on one side, and God and Inert Matter, on the other. In other words, That which is called *Brahma* is none

other than *Īśvara* or God who inhabits both the Conscious Soul and the Inert Matter, proving that the three things together in one is the *Advaita* of *Brahma*.

In this world we see two kinds of living beings: (1) Living beings such as men, animals, birds, etc., possessing larger vital powers and (2) living beings such as stones, trees, etc., with smaller or lesser vital powers. The former class is called *Jangama* (moving) and the latter *Sthāvara* (Immobile), and whatever exists exists always in that Tripartite Combination: no Matter can exist independently of the other two; no conscious soul can exist independently of the other two and no *Īśvara* exists independently of the other two. For example, man means, to start with, a body, and on closer consideration it means the conscious soul which inhabits that body; and the Vedas say that just as this Conscious Soul inhabits the body and controls it, so also God inhabits the soul and controls it. In other words, God is immanent in everything.

According to the varying degree of intelligence in man, (1) man is identified with body, (2) he is inferred to be a conscious soul living in the body and controlling it, and (3) as the result of Vedāntic search after truth 'man' indicates God who is immanent in the conscious soul who lives in the body and sustains the body. The Knowledge of man is proportionate to the depth of his discerning powers. Hence the *Siddhānta* that the body and the soul or *Ātmā* which sustains the body and God, who controls and sustains the *Ātmā*, all co-existing in One, is the real *Advaita* and every being has these three things in it. There are several Vedic texts to prove this and several ancient Āchāryas have accepted this as the only truth. Hence everything in the world is three in one and never one alone. In other words, *Vedānta* proves *Pariṇāmavāda* or the transformation theory and not the theory of appearance or *Vivarta*.

According to the transformation theory what happens is this. The *Kāraṇa* or the cause becomes *Kārya* or the effect. For example, in a pot mud is the cause and mud is the effect; in other words, the original mud is transformed into a pot. Hence cause and effect must be similar. The characteristics of the cause are also the characteristics of the effect. If we see three things in this world, which is an effect, there must be the same three things in the cause also. The Vedas say that *Brahma* is the cause of this world, which means that the latent Three in one become patent as three in One.

Parīṇāmavāda is accepted by the Vedas—
'यथा सोमैकेन मृत्पण्डेन विज्ञानेन सर्वं भूतमयं विज्ञानं भवति,
etc.' That the cause of the world should be like the world is self-evident. There is similarity between the *Kāraṇa-Brahma* and the *Kārya-Brahma*. The cause becomes the effect. The only difference is that the cause could not be seen except through *Yogajanya Jñāna*, i. e., knowledge born of Yogic perception, while the effect is seen with these mortal eyes. Thus *Brahma*, the cause of the world, is imperceptible inert matter, imperceptible *Chetana* or soul and God, the three existing together. This imperceptible *Brahma*, i. e., *Sūkṣma Brahma* becomes *Sthūla Brahma*, which is the effect or *Kārya*. Thus under transformation the cause becomes the effect and there is no difference in essence between the cause and the effect.

The question now arises whether *Īśwara*, who has Matter and Soul for his body, undergoes the same changes as the several things of this world,—the changes being existence, birth or appearance, transformation, development, decay and destruction. The Vedas say "No"; the *Nirvikāra* Śrutis of the Vedas, which attribute changelessness to God, say 'no' to this question. The word *Nirvikāra* means changeless. A child is born, it becomes adolescent, attains old age, etc.; but the Vedas say that *Ātmā* never changes, it is the body alone that changes.

Hence, when *Kāraṇa Brahma* becomes *Kārya Brahma*, there is no change in *Īśwara*, though there is a change in the *Jaḍa Padārtha* or Matter in entirety and the *Ātmā* only in its *Jñāna* or cognition aspect, the *Ātmā* all along remaining the same in its essence. If at all there may be any change in *Brahma* when It transforms Itself into this world, giving names and forms to the several things of this world, that change can only be the manifestation of the Will of the Lord to become immanent in all the *Sthūla Śarīras*, which change is not at all a defect from any point of view. Thus *Nirvikāra* Śrutis and the theory of transformation of the *Sūkṣma Brahma* into *Sthūla Brahma* are logically perfect. *Advaita* or Oneness is in the essence of *Īśwara*, whose body is the inert Matter and the conscious *Ātmā*. Therefore there is no necessity to struggle hard to prove that there is no material world and no conscious soul distinct from *Brahma*. The world is real and all things in the world are real and *Advaita* is real. If somebody says there is a king at Benares and he is one without a second, does it mean that he has no kingdom, no wife, no son, etc. ? In the same manner *Brahmādvaita* means the One *Brahma* having *Ātmā* and Matter for Its body and denoting that there is none who is equal to It.

Now the world is intermixed with *Brahma* and, when we say that *Brahma* is One, it can never mean that there is no world. We have already said that every letter in the Vedas is authoritative and in some places in the Vedas we come across texts speaking of difference as existing between *Ātmā* and *Brahma*; in some other places we find texts saying that *Ātmā* and *Brahma* are one. Śaṅkara said that texts speaking of *Abheda* or sameness are authoritative, while other texts which speak of difference merely indulge in *Kalpanā* (imaginary difference in *Brahma*) and that *Kalpanā* is not real. Hence he opined that only those Vedic texts that speak of nonduality are really authoritative, while those that speak of difference are not authoritative.

But Śrī Rāmānuja says that both the texts are authoritative and to say that one portion of the Vedas is authoritative and the other is not authoritative is not right, and so he interprets both the texts in such a manner that there could be no contrariety between these texts, just as, when we say man is one, we see that there is difference between his body and his *Ātmā*. Similarly, we have to infer that the statement 'Brahma is One' speaks of the Oneness of *Brahma* with *Jīva*, keeping up the difference between *Jīva* and God. Hence these texts speaking of *Abheda* and *Bheda* (Oneness and difference) are not contradictory to each other. *Abheda* texts speak of a group, viz. One with three things in It, while the *Bheda* texts speak of the components contained in It individually and severally. Hence the significance of the *Abheda* texts and *Bheda* texts is different and the former texts are not contradictory to the latter, and there is no necessity to say that one portion of the Revelation called the Vedas is authoritative and the other is not authoritative.

Similarly, we find texts speaking of *Brahma* as *Saguṇa* (with characteristics) and *Nirguṇa* (without any characteristics). These texts also appear to be contradictory to each other; but, when the texts speak of *Nirguṇa*, it means that there are no inauspicious qualities in *Brahma*, and, when they speak of *Saguṇa*, it means that there are auspicious qualities peculiar to *Brahma* which Inert Matter and the Conscious *Jīvātma* do not possess—'अपहृतपाप्मा सत्त्वकायः सत्यमकल्पः', etc. This idea is greatly strengthened by the fact that in the same Vedic texts it is said in some places that there are no bad qualities in *Brahma* and *Īśvara* abounds in auspicious qualities. Hence when Vedic texts treat of *Brahma* in words that appear to be contradictory, the statements like *Nirvikāra*, etc. refer to *Brahma* as the primordial cause of the world; while of the texts like the following: "*Jīva* and *Brahma* are different", "*Jīva* and *Brahma*

are one and the same", "*Brahma* is *Nirguṇa*," "*Brahma* is *Saguṇa*," etc., etc., each has got a particular contextual significance and can never become non-authoritative.

Thus Śrī Rāmānuja did not follow the method of Śaṅkarāchārya, as he found several Vedic texts and *Smṛti* texts to corroborate his system, which mainly aimed at proving the authoritativeness of each and every text in the Vedas. There are several Vedic texts distinctly saying that the Inert Matter and the Conscious Soul form the body of God and, just as the soul residing in the body rules the body, *Īśvara* or God resides in the *Jīva* and rules him. Hence, when we say that man is one, we speak of the oneness of man, keeping up the difference between the body and the soul. So also, when we say that God is one, we mean that there is difference between *Jīva* and *Brahma*, *Jīva* and Matter, which are nothing else than the body of *Īśvara*, and there is no contradiction whatever in this. This idea is not contradictory to our direct perception also and there is no necessity to say that the world is simply an Illusion.

This is the *Vīṣiṣṭādwaita* of Śrī Rāmānuja, which does not allow the twisting and torturing and misinterpreting of any of the Vedic texts and which also does not permit the statement that some portion of the Vedas is authoritative and some others are not. Rāmānuja owes a great deal to the ancients whose great services to the cause of the *Vīṣiṣṭādwaita* he acknowledged in the very beginning of his *Sri-Bhāṣya*, the great commentary on the *Brahma-Sūtras*. He simply followed their method and worked up his own System. The word *Vīṣiṣṭādwaita*, means nothing other than Real *Adwaita*, named as such by Rāmānuja to indicate very clearly that *Brahmādwaita* is the Oneness of God, who is a Mine of all auspicious qualities and whose body is the conscious *Jīva* and the inert matter.

The Methods of Vedantic Knowledge. *

By Sri Aurobindo.

We arrive at the conception and at the knowledge of a divine existence by exceeding the evidence of the senses and piercing beyond the wall of the physical mind. The first of the instruments by which we do this is the pure reason. Human reason has a double action, mixed or dependent, pure or sovereign. Reason accepts a mixed action when it confines itself to the circle of our sensible experience, admits its law as the final truth and concerns itself only with the study or phenomenon, that is to say, with the appearances or things in their relations, processes and utilities. Reason, on the other hand, asserts its pure action when, accepting our sensible experiences as a starting-point but refusing to be limited by them, it goes behind, judges, works in its own right and strives to arrive at general and unalterable concepts which attach themselves not to the appearances of things but to that which stands behind their appearances. It may arrive at its results by direct judgment, passing immediately from the appearance to that which stands behind it. But the perceptions of the pure reason may also—and this is their more characteristic action—use the experience from which they start as a mere excuse and leave it far behind before they arrive at their result, so far that the result may seem the direct contrary of that which our sensible experience wishes to dictate to us. This movement is legitimate and indispensable, because our normal experience not only covers only a small part of universal fact, but even in the limits of its own field uses instruments that are defective and gives us false weights and measures.

To correct the errors of the sense-mind by the use of reason is one of the most valuable powers developed by man and the chief cause of his superiority among terrestrial beings.

The complete use of pure reason brings us finally from physical to metaphysical knowledge. Though the concepts of metaphysical knowledge satisfy the pure reason itself, because they are the very stuff of its existence, yet our nature sees things through two eyes always; for it views them doubly—as idea and as fact—and therefore every concept is incomplete for us and, to a part of our nature, almost unreal, until it becomes an experience. But the order of truths which are now in question are not subject to our normal experience—'बुद्धिगोचरानास्ति यम्'. Therefore some other faculty of experience is necessary by which the demand of our nature can be fulfilled and this can only come, since we are dealing with the supraphysical, by an extension of psychological experience.

Psychological experience, like the cognitions of the reason, is capable in man of a double action, mixed or dependent, pure or sovereign. Its mixed action takes place usually when the mind seeks to become aware of the external world, the object; the pure action, when it seeks to become aware of itself, the subject. In the former activity, it is dependent on the senses and forms its perceptions in accordance with their evidence; in the latter it acts in itself and is aware of things directly by a sort of identity with them. We are thus aware of our emotions; we are aware of anger, because we become anger. In reality, all experience is, in its secret nature, knowledge by identity; but its true character is hidden from us be-

* Compiled by Anilbaran Ray from Sri Aurobindo's "The Life Divine."

cause we have separated ourselves from the rest of the world by exclusion, by the distinction of our self as subject and everything else as object, and we are compelled to develop processes and organs by which we may again enter into communion with all that we have excluded.

It follows that there is no inevitable necessity in our existing limitations. It is possible for the mind—and it would be natural for it, if it could be persuaded to liberate itself from its consent to the domination of matter,—to take direct cognizance of the objects of sense without the aid of the sense-organs. This is what happens in experiments of hypnosis and cognate psychological phenomena. Because our waking consciousness is determined and limited by the balance between mind and matter worked out by life in its evolution, this direct cognizance is usually impossible in our ordinary waking state and has therefore to be brought about by throwing the waking mind into a state of sleep which liberates the true or subliminal mind. Mind is then able to assert its true character as the one and all-sufficient sense and free to apply to the objects of sense its pure and sovereign, instead of its mixed and dependent, action. Nor is this extension of faculty really impossible, but only more difficult in our waking state.

The sovereign action of the sense-mind can be employed to develop other senses besides the five which we ordinarily use. For instance, it is possible to develop the power of appreciating accurately without physical means the weight of an object which we hold in our hands. Here the sense is used as a starting-point, but the mind finds the right value through its own perception. And as with the pure reason, so with the sense-mind, the sense-experience can be used as a mere first point from which it proceeds to a knowledge that has nothing to do with the sense-organs and often contradicts their evidence. Nor is the extension of faculty

confined only to outsides and superficialities. It is possible, once we have entered by any of the senses into relation with an external object, so to apply the *Manas* as to become aware of the contents of the object, for example, to receive or to perceive the thoughts or feelings of others without aid from their utterance, gesture, action or facial expressions and even in contradiction of these always partial and often misleading data. Finally, by an utilization of the inner senses,—that is to say, of the sense-powers, in themselves, in their purely mental or subtle activity as distinguished from the physical, which is only a selection for the purposes of outward life from their total and general action, we are able to take cognition of sense-experiences, of appearances and images of things other than those which belong to the organization of our material environment.

None of these extensions of faculty, however, lead to the aim we have in view, the psychological experience of those truths that are "beyond perception by the sense but seizable by the perceptions of the reason"—*बुद्धिग्राह्यमतीन्द्रियम्* (*Gītā*). They give us only a larger field of phenomena and more effective means for the observation of phenomena. The truth of things always escapes the sense. Yet is it a sound rule inherent in the very constitution of universal existence that, where there are truths attainable by the reason, there must be somewhere in the organism possessed of that reason a means of arriving at or verifying them by experience. The one means we have left in our mentality is an extension of that form of knowledge by identity which gives us the awareness of our own existence. It is really upon a self-awareness more or less conscient, more or less present to our conception, that the knowledge of the contents of our self is based. Or, to put it in a more general formula, the knowledge of the contents is contained in the knowledge of the continent. If, then, we can extend our faculty of mental self-

awareness to awareness of the self beyond and outside us, *Atmā* or *Brahma* of the Upaniṣads, we may become possessors in experience of the truths which form the contents of the *Atmā* or *Brahma* in the universe. It is on this possibility that Indian Vedānta has based itself. It has sought through knowledge of the Self the knowledge of the universe.

But always mental experience and the concepts of the reason have been held by it to be even at their highest a reflection in mental identifications and not the supreme self-existent identity. We have to go beyond the mind and the reason. The reason active in our waking consciousness is only a mediator between the subconscious All that we come from in our evolution upwards and the superconscious All towards which we are impelled by that evolution. The subconscious and the superconscious are two different formulations of the same All. The master-work of the subconscious is Life, the master-work of the superconscious is Light. In the subconscious knowledge or consciousness is involved inaction, for action is the essence of Life. In the superconscious, action reenters into Light and no longer contains involved knowledge, but is itself contained in a supreme consciousness. Intuitional knowledge is that which is common between them, and the foundation of intuitional knowledge is conscious or effective identity between that which knows and that which is known; it is that state of common self-existence in which the knower and the known are one through knowledge. But in the subconscious, the intuition manifests itself in the action, in effectivity, and the knowledge or conscious identity is either entirely or more or less concealed in the action. In the superconscious, on the contrary, Light being the law and the principle, the intuition manifests itself in its true nature as knowledge emerging out of conscious identity, and effectivity of action is rather the accompaniment or necessary consequent and no longer

masks as the primary fact. Between these two states reason and mind act as intermediaries which enable the being to liberate knowledge out of its imprisonment in the act and prepare it to resume its essential primacy. When the self-awareness in the mind applied both to content and content, to own-self and other-self, exalts itself into the luminous self-manifest identity, the reason also converts itself into the form of the self-luminous intuitional knowledge. This is the highest possible state of our knowledge when mind fulfils itself in the supramental.

Such is the scheme of the human understanding upon which the conclusions of the most ancient Vedānta were built.

Sad Brahma, Existence pure, indefinable, infinite, absolute, is the last concept at which Vedantic analysis arrives in its view of the universe, the fundamental Reality which Vedantic experience discovers behind all the movement and formation which constitute the apparent reality. It is obvious that, when we posit this conception, we go entirely beyond what our ordinary consciousness, our normal experience contains or warrants. The senses and the sense-mind know nothing whatever about any pure or absolute existence. All that our sense-experience tells us of, is form and movement. Forms exist, but with an existence that is not pure, rather always mixed, combined, aggregated, relative. When we go within ourselves, we may get rid of precise form, but we cannot get rid of movement, of change. Motion of matter in space, motion of change in time seem to be the condition of existence. We may say indeed, if we like, that this is existence and that the idea of existence in itself corresponds to no discoverable reality. At the most, in the phenomenon of self-awareness or behind it we get sometimes a glimpse of something immovable and immutable, something that we vaguely perceive or imagine that we are beyond all life and death, beyond

all change and formation and action. Here is the one door in us that sometimes swings open upon the splendour of a truth beyond and, before it shuts again, allows a ray to touch us,—a luminous intimation which, if we have the strength and firmness, we may hold to in our faith and make a starting-point for another play of consciousness than that of the sense-mind, for the play of Intuition.

For, if we examine carefully, we shall find that Intuition is our first teacher. Intuition always stands veiled behind our mental operations. Intuition brings to man those brilliant messages from the Unknown which are the beginning of his higher knowledge. Reason only comes in afterwards to see what profit it can have of the shining harvest. Intuition gives us that idea of something behind and beyond all that we know and seem to be, which pursues man always in contradiction of his lower reason and all his normal experience and impels him to formulate that formless perception in the more positive ideas of God, Immortality, Heaven and the rest by which we strive to express it to the mind. For Intuition is as strong as nature herself from whose very soul it has sprung and cares nothing for the contradictions of reason or the denials of experience. It knows what is, because it is, because itself it is of that and has come from that, and will not yield to the judgment of what merely becomes and appears. What the Intuition tells us of, is not so much Existence as the Existent; for it proceeds from that one point of light in us which gives it its advantage, that sometimes opened door in our own self-awareness. Ancient Vedānta seized this message of the Intuition and formulated it in the three great declarations of the Upaniṣads: "I am He"; "Thou art that, O Śwetaketu"; "Certainly, all this is the *Brahma*; this self is the *Brahma*."

But Intuition, by the limitation of its action in man, is unable to give us the

truth in that ordered and articulated form which our nature demands. Before it could effect any such completeness of direct knowledge in us, it would have to organize itself in our surface being and take possession there of the leading part. But in our surface being it is not the Intuition, it is the Reason which is organized and helps us to order our perceptions, thoughts and actions. Therefore the age of intuitive knowledge, represented by the early Vedantic thinking of the Upaniṣads, had to give place to the age of rational knowledge; inspired Scripture made room for metaphysical philosophy, even as afterwards metaphysical philosophy had to give place to experimental Science. And this process, which seems to be a descent, is really a circle of progress. For in each case the lower faculty is compelled to take up as much as it can assimilate of what the higher had already given and to attempt to re-establish it by its own methods. By the attempt it is itself enlarged in its scope and arrives eventually at a more supple and a more ample self-accommodation to the higher faculties.

We see this succession in the Upaniṣads and the subsequent Indian Philosophies. The sages of the Veda and Vedānta relied entirely upon intuition and spiritual experience. Nowhere in the Upaniṣads do we find any trace of logical reasoning urged in support of the truths of Vedānta. Intuition, the sages seem to have held, must be corrected by a more perfect intuition; logical reasoning cannot be its judge.

And yet the human reason demands its own method of satisfaction. Therefore, when the age of rationalistic speculation began, Indian philosophers, respectful of the heritage of the past, adopted a double attitude towards the Truths they sought. They recognized in the *Sruti* the earlier results of Intuition or, as they preferred to call it, of inspired Revelation, an authority superior to

Reason. But at the same time they started from Reason and tested the results it gave them, holding only those conclusions to be valid which were supported by the supreme authority. Nevertheless, the natural trend of Reason to assert its own supremacy triumphed in effect over the theory of its subordination. Hence the rise of conflicting schools, each of which founded itself in theory on the *Veda* and used its texts as a weapon against the others.

Nevertheless, the main conceptions of the earlier Vedānta remained in parts in the various philosophical systems and efforts were made from time to time to recombine them into some image of the

old catholicity and unity of intuitional thought. And behind the thought of all, variously presented, survived, as the fundamental conception, *Puruṣa*, *Ātmā* or *Sad Brahma*, the pure Existent of the Upaniṣads, often rationalized into an idea or psychological state, but still carrying something of its old burden of inexpressible reality. What may be the relation of the movement of becoming, which is what we call the world, to this absolute Unity and how the ego, whether generated by the movement or cause of the movement, can return to that true Self declared by the Vedānta, these were the questions, speculative and practical, which have always occupied the thought of India.

The Metaphysical and Spiritual Implications of the Advaita Vedānta.

By Mahendranath Sircar, M. A., Ph. D.

THE NATURE AND MEANING OF EXPERIENCE

Vedānta has been the source of inspiration in Hindu life and thought. It is complete philosophy inasmuch as it touches all the problems of life and evaluates all kinds of experiences. It is really based upon analysis of experience and draws its inspiration therefrom. Philosophy cannot ignore experience, for it is that which affects us immediately. Whatever construction is raised in thought, it is ultimately indebted to experience as supplying its materials and basis. No philosophy can ignore it, for ultimately our sympathy lies in what we are or what we receive. Apart from this there can be no starting-point in philosophy. Any appeal to a formal construction out of some fundamentals of thought requires a confirmation from experience; for thought-construction, which by itself has a schematism, might have an epistemological value, but it may be completely divorced and detached

from reality. Kant has given us a formal theoretical construction in pure reason, but he has not been able from the standpoint of theoretical reason to penetrate into the heart of reality. He has no doubt an appeal to an immediate presentation in the form of the manifold of sense, on the one hand, and the synthetic unity of apperception, on the other; but he has not been able to get hold of the immediate and the most intimate fact presented in our knowledge. Experience to him is the synthetic knowledge *a priori* which is formed by supplying integration bonds from our minds. Kant has found out the creative power of our mind and its architectonic use of the ideas, but still it should be said that he has not gone into the depth of our consciousness to find out the most intimate facts of experience. The synthetic unity of perception is the formal unity of consciousness, which for Kant has an epistemological reality or significance, but no metaphysical implication, as to him reality transcends the

subject-object relationship. Descartes shows far greater insight by deep analysis when he discovers the reality of self in "I think, therefore I am". He could transcend the epistemological limitations and discover the nature of self by immediate intuition. This was not possible for Kant, for he by a fine analysis draws a distinction between epistemological unity and metaphysical reality. He was confined within the cobwebs of categories and ideas and could not discover the "I" lying beyond the formal unity of consciousness, because he was unable by the logical trend of his mind to discover the reality of self as distinguished from the subject. The epistemological subject is necessarily related to the object and Kant could not transcend the logical functioning of intellect and realize by intuition the metaphysical reality of subject. In this respect Bradley shows a better insight than Kant when he takes experience to be the main reality. Bradley's experience is fundamentally different from Kant's. Bradley says: "Anything in no sense felt or perceived is to me quite unmeaning. And, as I cannot try to think of it without realizing either that I am not thinking at all or that I am thinking of it against my will as being experienced, I am driven to the conclusion that for me experience is the same as reality." But in this experience Bradley cannot draw a line between the percipient subject and the object perceived. "To set up the subject as real independently of the whole and to make the whole into experience in the sense of an adjective of that subject seems to me indefensible." "For if, seeking for reality, we go to experience, what we certainly do *not* find is a subject or an object or indeed any other thing whatever standing separate and on its own bottom. What we discover rather is a whole in which distinctions can be made, but in which divisions do not exist. I mean, then, that to be real is to be indissolubly one thing with sentience.... Reality is sentient experience. Being and reality are one thing with Śāṅkara. They can

never be opposed to nor even in the end distinguished from it." ("Appearance and Reality", 146).

Bradley goes to the very bottom of our experience in which he could not find the subject opposed to the object. His sentient experience is one which transcends this distinction. In other words, Bradley draws a distinction between experience as understood in the sense of relationship between a subject and object and an experience transcending this distinction. Bradley does not call the former experience at all, because to experience anything it must be identical with sentience. The least distinction defeats the purpose. Bradley, therefore, oversteps the limitation of thought and differs from Kant and Hegel in thinking that experience implies some form of relationship between the two poles of our knowledge. Experience means identity, because it is ultimately what is felt; and to be felt is to be one with Self. Thought can never establish this identity and thus cannot inform us of the true nature of reality. Thought moves in the world of mediacy and relations and can never aspire to reach that height where reality can be apprehended. Bradley has drawn clearly the distinction between thought and intuition and has shown the limitation of the former and the necessity of the latter in philosophy.

VEDĀNTA AND BRADLEY

Advaita Vedānta has anticipated Bradley in his conclusions. But it had more clearly established the nature of intuition. Vedānta has gone far beyond the idealistic thinkers of the West in the analysis of experience. Like Bradley it accepts that to be known is to be one with the Self, the percipient conscience which transcends the limitation of the subject. The moment the object is known as object, it is known immediately more in relational sequence than in reality. We know it when we are identified with it

in the ether of awareness. Knowledge metaphysical as distinguished from logical is really a kind of identification that should take place between the subject and the object; it means that we should transcend the relational distance and enter into an identity. True knowledge is then not in thought but intuition. Knowledge is, then, the sense of identity between the subject and object or in which the subject-object sense drops. And this is implied in the Vedantic theory of perception, where the identity of consciousness underlying subject and object is revealed.

Vedānta has never forsaken this position and it has extended it in all forms of knowledge, in all stages of consciousness. Its great formula is "to be known is to be immediately aware of" and to be immediately aware of is to pass beyond the relativity of consciousness. To know truly is to know immediately. With this distinction Vedānta draws a line of demarcation between our psychic experience and transcendental knowledge. Empirical knowledge has a wide range. It includes the experiences of dream, the deep-sleep consciousness, the fine psychic feelings, the religious experiences, the æsthetic experiences, the experiences of the Holy. Every one of them has a special character, but from the Vedantic standpoint none of them can compare to the transcendent experience. Between Bradley and Vedānta there is a distinction and that is this. Bradley's absolute experience is something which is beyond all relations, but which ultimately contains all the details harmoniously blended in the whole. Bradley has given two characters of the Absolute Reality: (1) Comprehensive and (2) Harmony. And in the final knowledge we have the richest and the fullest experience of the comprehensiveness of Being or Reality, which ultimately absorbs all distinction. Bradley was anxious to retain the richness of life along with the unity of

Reality. And his appeal to feeling as presenting forth the indissoluble unity exhibits the true nature of his reality as not without a content. It is the experience which transcends all other experiences—æsthetic, moral, religious,—in their specific nature, but which transmutes them in the experience of the whole. At this point Bradley differs from Vedānta. Vedānta analyses experiences of all kinds and finds specific difference in them, but could not see how in the experience of the Absolute all of them can be integrated and harmonized. For all of them are not equally true in the same sense. Here arises the difference between Bradley and the Vedānta. To Bradley the appearance is true. What appears is a part of my sentient experience and is therefore Truth. Truth is therefore identical with appearance, not in its differentiation, but in its complete integration. Vedānta cannot accept this, for it draws a distinction between appearance and reality. What appears and then disappears is not and cannot be real. Bradley says, what appears is not true in its bare isolation and distinction but can be true in its setting in the total. Error is partial presentation. Truth is complete presentation. Vedānta does not find any deeper meaning between presentation partial or complete, for it is after all presentation and as such it is appearance and cannot be real. Bradley holds Truth to be a sentient and psychic presentation of Experience. Vedānta holds Truth to be transcendent experience, neither psychic nor sentient; for they demand some relational reference in the view of Truth. Vedānta makes Truth entirely independent of such reference. Bradley says, "the positive relation of every appearance as an adjective to reality, and the presence of reality among its appearances in different degrees and with diverse values—this double Truth we have found to be the centre of Philosophy." ("Appearance and Reality", p. 551). In Bradley it is not clear how the errors

of partialities are made good in the whole. The transformation is not rightly explained. How the blackest vices can lose their character and be made holy is not clear. How an illusory appearance can be made real in the totality is not rightly explained. To make the Absolute contain each and every item of experience may be a pious wish, but is not philosophy. Every defect cannot be made whole by retaining its individuality, but by losing it. If it is so, then it cannot be rightly maintained that in the Absolute the world of our experience stands as it is. In the process of Transmutation, if the individuality is lost, then it is not real transmutation. Anyhow to retain individualities of experiences by keeping out their specific nature is an impossibility. The weakness of Bradley's system lies here.

It appears that in Bradley's system there is a constant demand of transformation and change. And as such his absolute experience is not a *fait accompli*; for it is very difficult to reconcile the absolute experience, on the one hand, as something eternally real and transformation as something eternally obtaining. Transformation is real in Bradley's system and, if it effects the content of the Absolute, the Absolute can be hardly said to be a well-established fact. Bradley makes a too much demand inasmuch as he retains the process of transformation for finite things and beings and makes them the content of the absolute experience. In fact, in one way the absolute experience is the highest point of existence, which is beyond all transformation and from which viewpoint transformation is meaningless. For everything must be complete in it and there could be hardly any process of change in the Absolute. To maintain the Absolute as real and to find a place in it for things under the process of transformation is not much helpful. Bradley labours under the difficulty of making everything good in the Absolute.

Vedānta is positively clear here. It has not attempted the integration of all things in Absolute experience; for in the Absolute such integration is impossible, inasmuch as the moment things and beings lose their individuality they cease to exist. They rather vanish in the higher category of existence. Experience presents to us an array of facts, but they are true relative to their own sphere. Experience has different aspects of existence and every one is not true in the same sense. A sentient experience is true relative to a particular condition through sensibility. A psychic experience is true in relation to another universe and so on. Each experience, therefore, has its uniqueness in reference to the universe of its discourse. Experience has always a relation to such universes. An absolute experience (the word "experience" is not happy here) or absolute intuition is something that is non-relative and stands in no relation to any particular sphere. Vedānta does not attempt to make any synthesis between experience and absolute experience. It considers such synthesis impossible. A relative experience is true under a particular setting apart from which it has no real existence. Vedānta in this way maintains an infinite number of experiences, but does not attempt any integration of them in the absolute experience, which is well nigh impossible, because none has any meaning apart from the universe in which they appear.

REALITY AND NON-REALITY OF EXPERIENCE

This conclusion introduces the reality and non-reality of experiences. They are real in one sense, in so far as they appear. They are non-real in another sense, as they have got no abiding reality apart from the particular universe in which they exist. In other words, Vedānta can accept anything as absolutely true if it exists in the same reference or in the same meaning. The Absolute does not exist in any particular meaning or reference, for it has no concentration. Difficulty may

arise in establishing a gulf between the Absolute and the Relative; but Vedānta frankly acknowledges that there is a gulf that cannot be and need not be bridged; for they belong to different orders of existence and non-existence. A synthesis between the two is impossible and in this the Vedānta is guided by our psychological experiences, which represent different strata of psychic consciousness, the higher denying the lower ones. Our conscious life has, as it were, different kinds of experiences in different strata, but the experience of the one is not true in the other. Conscious life presents a wide field with different dimensions—the one dimension denies the other, e. g., the experiences of the dream are denied in deep sleep. The experiences of the waking consciousness are denied in dream and all of them are denied in the *Turiya*. These gradations of the illusoriness of experience and the degrees of illusions do not leave the problem of integrating the totality of experience in the Absolute. Vedānta has the advantage of a fine psychological guidance—which is lacking in Bradley. Every experience is true in Bradley because it is experience. Every experience is false in Vedānta because it is negated or sublated in the next higher experience. The question of synthesis cannot therefore arise. Hence Vedānta finds the ultimate Truth not in our sentient, æsthetic or moral experience, but in the transcendent conscience, which is the background of our experiences that cannot be denied. And therefore it is true, for it is something which is never negated.

This experience according to Vedānta is absolute, because it is beyond all relations of subject and object. In Bradley the absolute experience transcends subject and object and contains everything within it. In Vedānta it transcends everything including subject and object.

Vedānta has got indeed the conception of the Absolute in its lower category (*Saguṇa Brahma*) as a complete integral experience in which everything is

synthesised, but this after all is a concession to the philosophical inept and has got a spiritual pragmatic meaning for the undeveloped souls. It has its proper use in spiritual life but has no deep philosophical importance.

The emphasis upon the Absolute has lent a certain colour to Vedantic conception of religion. Religion essentially implies the consciousness of value, for its essence lies in a responsive reaction of our being to the apprehension of reality in a delightful consciousness and it is often a charge against Vedānta that it does not satisfy the religious instinct, for it absolutely transcends all personal response and reaction. Hence many have contended that Vedānta can hardly satisfy the religious demand in man in laying too much emphasis upon the super-personal Absolute. It practically refuses all the joy of divine fellowship and mystical exaltation of feeling possible in spiritual or divine amor. This problem introduces us very deeply into the question of Truth and Value, their relation and their relative inferiority or superiority. Much emphasis now-a-days is being laid upon value as presenting an aspect not covered by Truth and every claim is being laid down in its favour and philosophical issues are being interpreted in the new light of axiological conceptions. We would examine how far this is true from the Vedantic standpoint and find out the true spiritual implications of Māyāvāda.

TRUTH AND VALUE

Truth and value are the fundamental concepts in philosophy. Philosophers are at variance in fixing their primariness and derivativeness. Rationalists are anxious to derive value from truth; pragmatists, truth from value. Truth is the soul of science and philosophy; value, of morality and religion. In the history of philosophy allegiance has not been made equally to both, and ever since the time of Plato the one or the other has been accentuated in importance. Kant makes

the distinction clear and definite and lays more stress upon value and the primacy of will, and since Kant, philosophy has been eloquent about value concept. In the vitalistic, romantic, and pragmatic movement, a well-defined start has been given to religion, which seeks no longer confirmation from reason but from super-sensuous revelations of life.

Value concept has revised the test of truth, truth is no longer sought in correspondence of assertions and facts or coherence of assertions themselves. It is sought in intuitions of practical reason whereupon theoretic reason is not competent enough to pronounce a judgment, and their truth or falsity is necessarily outside the province of theoretic reason and the conditions of its judgment.

This divergence between truth and value has been minimized by Prof. Alexander in his conception of Tertiary qualities. He regards truths, beauty and value as fundamentally of a similar nature rising out in experience through appreciation or valuation—"from apprehending through appreciation a corresponding character in the object of our appreciation."

Appreciation puts the thing in a peculiar relation to the subject; without this relation appreciation has no meaning. Whatever may be the form of appreciation, it always demands certain adjustment of the object to the subject. The object by itself has no meaning, unless it is presented to the subject. By itself it is an existence without meaning, its appreciation or meaning is acquired in relation to a subject or a community of subjects. Royce also hints at this when he maintains that knowledge is essentially finding meaning. Meaning or appreciation gives truth or falsity, ugliness or beauty to a thing; and truth or falsity, beauty or ugliness are not to be regarded, according to Prof. Alexander, as qualities of things; for things are neither true nor false in themselves,—their truth or falsity rises in relations.

RELATIONS OF TRUTH AND RELATIONS OF VALUE

A truth-judgment is different from the assertion of 'Is'. 'Is' expresses a fact, an existence, but does not make a judgment. It is a sensation or an affection or pure existence without a definite content or meaning. A truth-judgment is an assertion of meaning. It "dissects to unite."

A value-judgment presupposes this meaning but implies something more. It puts a value upon meaning, which draws in the subject more prominently in it. This prominence of the subject distinguishes a truth-judgment from a value-judgment. The subject is implied in truth-judgment, but the balance between the subject and the object is evenly maintained. The truth-judgment is expressive of relation between subject and object, and the object is more prominent in the truth-judgment than in the value-judgment; for, though the meaning always demands a reference to the subject, still in the judgment the subject does not feel the object in personal touch. This subjective or personal touch becomes more prominent in value-judgment. There the self is more prominent, for it is anxious to see not only the meaning of the object in an order of relations but its value in the order. The moment the meaning has acquired this reference to the self, it has a new light. A new aspect is presented. The meaning is no longer confined to the object and its objective relations, but becomes directly related to the subject itself. This impress of the subjective self puts the thing in a new colour, as that which is sought to be enjoyed or gratified. Meaning and value are therefore not identical. That which has value has necessarily a meaning. But that which has a meaning has not always a value. Their universes are not identical. A dream has a meaning, but no value; a false appearance has a meaning, but no value. Value is, therefore, a category different from meaning, though

both imply a subject-object reference and relation. The pragmatic test of truth is, therefore, short-sighted in so far as it cannot include many references which have no value but have an appearance or meaning. To seek, therefore, truth in value would amount to forcibly limiting its scope and exclude many objects that have no claim to value though they have every claim to truth.

Similarly the identification of truth with meaning is necessarily restricting the sense of truth, for meaning is always in reference to the self and gives a subjective touch to truth. Meaning is, no doubt, implied in judgment. A judgment puts the object in a certain relation to the self and cannot have the detached vision of the object. Therefore, when the object makes an impression, the mind becomes restive to put it in a category. And understanding gives the meaning. But it is not possible to avoid the subjective reference of meaning. It may be well said that the subjective reference does not stand in the way of correct apprehension or estimate of the object; but still it cannot be doubted that the judgment introduces an element which is entirely subjective, and its estimate must be subject to conditions which at least do not allow to make the presentation of the thing as it is.

This limitation of human judgment makes the sense of truth as meaning certainly restricted. The Advaita Vedānta sees this difficulty and therefore maintains that the uniformity of meaning may make a presentation of truth in the epistemological sense, but it certainly takes away the objective sense of truth.

It, therefore, lays more stress upon the realistic sense of truth than the idealistic or the pragmatic sense, and defines it as something which exists in itself apart from all subjective relations. Truth is. Knowledge does not make any difference in it. It is, no matter

whether it is known or not known, its meaning understood or not. And, in a sense, it can be said to have no meaning, for meaning understood is relative to a subject but truth transcends all relations. It allows no judgment, either of truth or falsity. Truth, as judgment, implies also falsity, and a judgment is true or false in reference to a certain universe of the subject. Falsity or truth is, therefore, of the meaning and not of the object. The object is what it is. It is neither true nor false.

Being is, therefore, truth in the transcendent sense without any reference to anything. This realistic sense of truth is what commands the greatest attention of the Vedantist, for the limitation of truth to meaning has been the fruitful source of confusion between the absolute and the relative. The difficulty of man has been that he cannot transcend the limitations of relativistic consciousness and naturally takes the value or the meaning of the relative order to be absolute truth.

Vedānta draws a distinction between the absolute and relative orders of existence and maintains that even in relative order the truth of meaning is not uniform everywhere. An apparent meaning of a presentation is contradicted by another, and meaning changes with the universe of discourse. The same appearance has different meanings in different universes. The meaning changes by position and sublation of the different aspects of the appearance. No meaning can be absolute meaning and the relative order, therefore, is subject to changes in significance and value.

Advaitism, therefore, concludes that the order of meaning and value can never be an order of absolute existence, and whatever satisfaction it can give in the form of meaning and value cannot offer absolute satisfaction, which is the demand of religious consciousness. Religious impelling is an impelling to

bliss consequent upon the expanse of being and the two can hardly be separated. Worth or value has an intimate relation with truth or existence, and Vedānta places truth before value. For value does not exactly prove the truth of a thing; on the other hand, value is consequent on truth.

Value in relative order is associated with meaning and personality and is intimate with the creativeness of the subject; but in the absolute existence value is associated with being, for a non-being can have no value. But, in the absolute, value has a sense of security of being but does not indicate an agreeable feeling or a gratifying worth.

Even in the relative order value presupposes truth. A false concept or percept can have a seeming value; but, when it is sublated, its value vanishes. The pragmatic affirmation that value proves truth is a wide hit. It demands the prospect of value establishing the truth of a false percept. Truth is, therefore, the fundamental concept, and Māyāvāda points out that value or worth of moral and religious consciousness does not establish their absolute truth.

This should make it clear that when Vedānta puts down *Ananda* or Bliss as the quest of spiritual life, it does not take it to mean an agreeable consciousness or a fruition of an urge but the supreme fact of an undivided being and an integral consciousness.

Vedānta draws a distinction between worth or value as an object of pursuit and fruition, and worth or value as supreme existence. The former is the search of exoteric consciousness; the latter, of esoteric consciousness.

VALUE AS BLISS.

Value in the latter sense has the import of blissful consciousness. Religious consciousness is associated with bliss; for, if the spiritual life has an attraction, it chiefly lies in the promise of a continued

blissful consciousness. Vedānta declares that spiritual life is more a being than realization; it is not necessarily a seeking. A seeking and an evolution, however high, are a move of life and consciousness; but a move is consistent with finite urges but cannot be true of spiritual fulfilment. Spiritual fulfilment cannot be a constant growth, for it still smacks of limitation and cannot give us absolute security and peace.

FORMS OF SPIRITUAL CONSCIOUSNESS

Vedānta, therefore, recognizes two forms of spiritual consciousness: (1) absolute and (2) concrete. The absolute is true spiritual existence in the sense of an undivided bliss and being. Absolute-ness is blissfulness. Any division is opposed to it and denies bliss in the sense of supreme existence. The concrete spiritual life is the seeking of bliss as value, as an agreeable consciousness, arising from the quickening of the divided life and being.

Religion, in the ordinary sense of seeking an agreeable consciousness (which is the value of religious life), is an oscillation of the dynamic being in man; but even in this oscillation and pursuit the end is not fellowship with a community of spirits, as theists claim, but the gradual assimilation of the dynamic divine in man.

The falsity of vision, the creation of *Māyā*, is sought to be got over not only in the transcendent consciousness but also in the immanent. For *Māyā* creates a division where there is none, and the religious life must be bent upon removing the sense of division even in immanent consciousness: for the division is illusory; identity, truth.

In the relative consciousness the division is inherent and it sounds illogical to lay stress upon the removal of division in the sphere of relative existence.

But here lies the true significance of Vedānta as a system of spiritual discipline; for, even if the relative order is full of divisions, created by ignorance, the dawn of knowledge even in the rudimentary state will realize that this division is not absolute and the elasticity of life and consciousness can dispense with them. The distinctions of the relative order, which realistic consciousness accepts as almost rigid, the more elastic dynamic being regards as temporary and creations of crude ignorance.

Vedānta, therefore, even in the concrete spiritual life, tries to get over the distinctions of crude ignorance by annulling the epistemological divisions of realistic consciousness and cultivating the sense of identity with the dynamic divine. This assimilation of the dynamic divine puts off the sense of division of the humanistic consciousness and the relative order does no longer appear as fixed up in eternal divisions.

CONCRETE SPIRITUAL LIFE

In the concrete spiritual life Māyāvāda does not lay so much stress upon the reception of the spiritual felicities and gratifications in the theistic spirit, but seeks to transcend them in the assimilation of the dynamic divine in the finite itself. The value or worth here is sought not in the gratification or possession of possibilities, however high, but in the security of being in the assimilation of the infinite. Māyāvāda does not accept an absolute distinction between the infinite and the finite even in immanence and, therefore, its spiritual outlook in concrete life is not confined to the enjoyment of the divine life. Spiritual life is opposed to the life of division and is directed to the removal and final destruction of ignorance.

But in the concrete spiritual life the final destruction of ignorance is neither possible nor aimed at, for Māyā is both creative and enfolding and this enfolding

functions in a primary and a secondary way. Primarily it hides the absolute identity; secondarily it creates a division between *Īśvara* and *jīva*, the finite and the infinite. The concrete spiritual life seeks to throw away this secondary division by gradually assimilating the infinite in the finite. As already said, the distinction is not absolutely fixed. Māyāvāda offers elasticity of being to *jīva*. The finitude of *jīva* in Māyāvāda is the finitude of *Upādhi*. It is the limitation of radiation but not the limitation of being. And, since the distinction of being or of power is not absolute in Māyāvāda, the limitation can be set aside by spiritual culture. In fact, spiritual culture in concrete life is the shuffling off of this limitation and the growth and absorption of more power and being.

This attempt, therefore, is essentially to establish an identity between the dynamic divine and the finite self; for, the more the identity is established by the removal of the limitation of the finite consciousness, the more is then the access of powers and expansive radiation of the dynamic divine.

AHAMGRAHA UPĀSANĀ

Ahamgraha Upāsana is, therefore, an important state in the spiritual life in so far as it helps to leave aside the sense of division between the worshipper and the worshipped. Worship is essentially an attempt to feel the divine presence. In Māyāvāda, it is more. It is the assimilation of the infinite. And this becomes possible when the worshipper sacrifices the delights of fellowship to receive the greater delight of the expansive being. The more is the detachment from the joys of life, the more is the possibility of assimilating the dynamic divine. The immediate effect is the equilibrium of the dynamic being. This equilibrium is the cause and the effect of greater penetration and assimilation. This identification, therefore, is a great achievement in so far

as it destroys the distinction between the finite and the infinite and allows the finite to realize that the finitude can be occasionally overcome, if not completely destroyed.

Spiritual ascent, therefore, implies the tearing of the concentration of being and the gradual progressive expression or diffusion. The finite centres then display uncommon powers and energies, for they have now under control the dynamism of *Mâyā*. This control puts the soul in the convenient position of a creative and productive centre. It attains *Īśwara*hood, or, more properly, the restricted consciousness of *jīva* dies out and the more elastic consciousness of *Īśwara* has its play. *Īśwara* becomes active, *jīva* is overshadowed. The more the impelling proceeds from the dynamic divine, the more is the freedom.

Ahaṁgraha Upāsanā has the direct effect of establishing identity between the dynamic being of *jīva* and *Īśwara*. It obliterates the difference between the two by silencing the native impelling of *jīva* and by opening the cosmic impelling. It does not magnify the human existence. It drops down the veil between the finite and the infinite and makes the infinite more consciously active in man.

But the progressive spiritual ascent does not rest here for, the concentration is still assertive and the limitation of consciousness and power is still active. The concrete divine still suffers this limitation, though it is widely radiative. But radiation still bespeaks of a limitation even if it is all-inclusive and all-embracing. It means reference to a centre and spreading out in all directions. Even when the radiation is all-inclusive it cannot help presupposing a radiating centre and an influence. This mutual implication of a centralization and a radiation bespeaks of a limitation of the dynamic divine.

Mâyāvāda, therefore, proceeds a step further and seeks to transcend all limita-

tions. Here the search is no longer religious but becomes essentially philosophic. It requires a deeper penetration to see through the urges of dynamic divine and to transcend them in the quietus of being.

The spiritual ascent has, therefore, here the second and the final movement, not in the sense of further assimilation of divine but in the sense of breaking the initial ignorance which makes the absolute appear as the concrete infinite.

This removal of primary ignorance does not lie in the further expansion of being; for, rightly understood, the absolute being has neither expansion nor contraction. Nor is it the absolute expanse. These terms can be, at best, an inadequate expression of the absolute. The absolute cannot be categorically defined and, spiritually speaking, it is reached when the human consciousness has the conviction that no difference ever exists in the basic being.

There is difference, then, between the final removal of ignorance and its partial tearing in *Ahaṁ-graha Upāsanā*. The latter removes the limitation of power; the former, the limitation of being. No doubt, with the removal of the limitation of power the being feels its expansiveness frequently, if not always; but still this is not expanse of being in the absolute sense.

'TAT TVAMASI'

'*Tat Tvamasi*' has, therefore, two implications: (1) it may magnify the finite self and this magnification is a finer move of psychic consciousness and is a direct path to the wider vision and subtler move of being; or (2) it may cultivate the transcendent consciousness by the complete detachment from the dynamic move of being, however fine, subtle and graceful. It always directs the attention to the truth of identity and finally breaks the spell of *Mâyā*.

The former energizes the finite consciousness. The latter removes the veil and brings the history of life to a final close.

The former makes it possible to realize the ideality of space and time by removing the realistic divisions and establishing the elasticity of being; the latter soars in transcendence by the complete realization of their negation in the absolute and illusoriness of the drama of cosmic existence. The former does not kill *Māyā*, it accepts it and energizes it. The latter kills it. The former accepts it as the principle of becoming; the latter, as illusion.

Unless the ascent has been right up to the summit, spiritual life has not that challenge to the order of *Māyā*, which can set aside the happiness and the miseries of divided existence.

Vedantism is eloquent that a God cannot satisfy, far less can save, man unless man be spiritually bold enough to give up the clinging to the personal self, its delights and privileges, for the truth of the identity. The dance of life with its charms and delights, with all its fascinations, cannot compare to the quiet of transcendence. Identity gives the freedom of being.

Though the final consummation is reached in the direct knowledge of identity, yet the force and value of *Ahaṃgraha Upāsanā* cannot be denied in spiritual life. The direct ascent to and the realization of the identity is a possibility with the few; for the denial of the world order as illusory presupposes an idealistic sense of it, and this idealistic sense is actually realized in the soarings of consciousness in the dynamic divine. There alone a sense of an independent and a creative world disappears, and the truth of "*esse is percipi*" is fully realized.

Such an elasticity of the dynamic being is a great asset, and naturally the

soul feels an attraction and a clinging to this possibility of divine self and would be unwilling to part with the ease and freedom of such an existence unless the *Sākṣi*-consciousness is there to help the final liberation.

SĀKṢI

Sākṣi is the consciousness indifferent to the functioning of the dynamic self and is equally present in each centre of consciousness, *Jīva* or *Īśvara*. The expansive dynamic life is to be crossed before the final consummation can be reached.

This expansive consciousness has this significance in it that it suffers from no crude impelling, and in it the self enjoys the quiet of a fuller being which makes it convenient for it to reach the final distinction between the transcendent intuition and the concrete spiritual life. In fact, it soon comes to feel that immanence is not so much real as the transcendence and in the transcendence all distinctions of radiation, influence and centre die out naturally. The idea and necessity of an all-inclusive absolute is relative to *Māyā* and, before the absolute point of existence can be reached, it is necessary to break the charm of an all-inclusive absolute. It is necessary, therefore, to rise above the sense of distinction to get to the absolute intuition and this is helped by the clear perception of the difference between the *Sākṣi*-consciousness and the dynamic divine.

It should be pointed out here that this expansion in the dynamic being and consciousness is not an absolute necessity to the realization of the transcendent intuition, and the human consciousness without *Ahaṃgraha Upāsanā* can at once go deeper and break the veil of the primary ignorance; for *Sākṣi* is equally manifest in *Jīva* as well as in *Īśvara*. Nothing can cover it. If the dynamic being be free from the crude impelling of the lower self and calms down, *Sākṣi* becomes self-luminous.

It is not necessary to develop the dynamic being by the heightening of consciousness by a meditative effort.

Be it noted that, whatever be the method of approach, Māyāvāda finally lays stress upon the clear analytic penetration into the degree of existence; and, unless the seeker is equipped with their knowledge, it has every chance of losing itself in the finer oscillation of being.

And, therefore, towards the final realization, the assimilation of a more expansive being is not so much a help as the clear sense of difference between the degrees of existence and the intellectual boldness to leave the lower existences aside and seek the identity.

The process of assimilation is not so helpful to liberation as the clear sense

of difference between the transcendent and other phases of existence and the effort for a fixation in the former and a denial of the latter.

This, indeed, sounds strange and involves a strain of imagination, for the delight is sought in the finer move of life. But spiritual evolution has to be distinguished from final emancipation. Evolution is a fine display of divided existence, but not of the absolute. In the absolute, life has neither play nor history, though it thereby suffers no disadvantages, no limitation. Māyāvāda denies, in the highest form of spiritual realization, the delights of the finer possibilities of life; but, in so doing, it is anxious to confer on the seeker the deeper privilege of wisdom and freedom.

The True Vedanta.

By a Jiva-Sewaka Pratishtha-tyagi Mahatma.

The word 'Vedānta' means the end or the quintessence of the Veda. The Veda is a manifestation of the *Chit* or knowledge-aspect of God, who is *Sat-Chit-Ananda* (Truth, Knowledge and Bliss combined). The Law and the Lawgiver are fundamentally One Reality. The Lawgiver manifests Himself through the Law. Our duty, therefore, lies in approaching the Lawgiver through the Law, in realizing the Law-giver, in entering into the spirit of the Lawgiver and merging ourselves in Him. The Lawgiver (*Vidhātā*) has recorded the Veda in the book of the Universe—in every leaf, fruit and flower, in the sky, in the sweet smile of the child, in the profundity of the sea, and in the vast blueness of the firmament. In order to understand the language of the Veda, we shall have to understand the language in which the mother of a new-born baby speaks to it, in which a married couple, saturated with love, speak to each other. The Ṛṣis, having controlled and purified themselves and acquired peace of mind

by *Sādhana*, see the Vedic Mantras, the Laws of the Lawgiver. These truths, which were experienced by the Ṛṣis, were collected together by the illustrious Vedavyāsa and published as the Veda. He later on classified the Veda. Those important parts of the Veda which deal with Knowledge and Devotion are called Upaniṣads. But we find in the Upaniṣads a wonderful synthesis of *Karma*, *Jñāna* and *Prema* (Action, Knowledge and Love). The essence of these Upaniṣads is the *Gītā* and Vedānta is the attempt to comprehend the truths of the Upaniṣads.

The Veda reveals the Laws of God, certain unalterable truths by which the creation, the sustenance, and the dissolution of the universe is being carried on so nicely. The utterances embodying these truths of the Veda are called the *Sruti* because the Ṛṣi boys used to hear them from the mouths of their preceptors. After this, they used to realize the truths contained in the Veda by reflection and meditation. Needless to say, one

and the same object is comprehended differently by different people according to their capacity. But the experiences of those who have by recourse to *Sādhana* attained immediate knowledge or direct perception are more trustworthy. Great mischief has, however, been done by the word *Darśana* (direct perception or realization) being construed to mean speaking and hearing only. Really the word *Darśana* means revelation or perception (from the root 'क्ष्'—to see), i. e., practical realization.

In this land of ours *Darśana* is generally divided into six systems. In the eyes of scholars, these systems differ among themselves, whereas to a real *Sādhaka* (practicant) they reveal the glory of one Supreme Truth. As in the classical illustration of "seeing the elephant", each system has laid special stress on one particular aspect of this Supreme Truth, and herein only lies the difference. Nyāya and Vaiśeṣika lay special stress on the practical side, Sāṅkhya and Yoga emphasize the mental aspect, while the Mīmāṃsā system stresses the spiritual aspect. Had there been fundamental difference with regard to the nature of Truth among the philosophical disciplines, their promulgators could not be designated as Rṣis, Direct Perceivers of Truth (ऋषि अपरोक्षदर्शने). A real *Sādhaka* does not find any fundamental difference among these.

In the Vedic age, a beautiful harmony was to be seen between *Karma*, *Jñāna* and *Bhakti* and between the gross, subtle and causal principles. We have come to grief by losing sight of this harmony and by divorcing one from the other. We have been reduced to our present miserable and ignominious condition only because we have leaned too much on the spiritual side and neglected Nature. Nature is nothing but an instrument or image of the Spirit and the Spirit manifests itself through it. This disavowal of Nature has subjected us to such a great suffering, by way of revenge, at the hands of Nature.

By uttering such phrases as 'अर्थमनर्थं साय नित्यम्' (look upon wealth as an evil) and 'अर्थः पादरजोपमाः' (money is like dust), we have abused Nature and the consequence is that our prosperity has now migrated to the Western countries, leaving us in such a pitiable plight. This is the inevitable consequence of violating the laws of Nature. You must make the best use of wealth. "Study the law of Nature and follow it; you will be the master of it. Violate the law and you will be nowhere." Images of our Durgā and Kālī represent this truth. Freedom and Peace follow in the wake of the proper use of everything, while misuse of everything results in bondage and suffering. There is no intrinsic defect in anything; the defect lies in the way of our using it. If, instead of cutting the fruit, you cut your hand with a knife; instead of applying the scents to your nose, you pour it into your eyes; if you are ignorant of the proper use of things, you are sure to come to grief.

Where the world has been said to be the cause of bondage, it does not mean the world created by God. There 'world' means hankering, desire, and attachment—

‘वासना एव संसारस्तन्नाशो मोक्ष उच्यते ।

यत्र यत्र भवेत् तृष्णा संसारं विद्धि तत्तदा ॥’

The world of God's creation does not cause bondage. The cause of the bondage is the world created by man—the world created by desire, hankering and attachment. It is by renouncing the world created by Man inside this world of God's creation that peace is attained.

Vedānta, the quintessence of the Veda, has discussed the three realities—*Brahma* (Universal Spirit), *Jīva* (individual soul) and *Jagat* (world)—and, although different people have described *Brahma* in different ways and in different forms, the Ultimate Reality has been directly or indirectly identified with *Brahma*. The attempt to discuss problems such as 'What is the world and what is its creation?', has

given rise to the doctrines of *Sṛṣṭivāda*, *Parīṇāmavāda* and *Vivartavāda*. The Nyāya and Vaiśeṣika systems believe in *Sṛṣṭivāda*, Sāṅkhya and Yoga accept *Parīṇāmavāda*, whereas Śāṅkara's Vedānta has espoused the cause of *Vivartavāda*. To a scholar these three are opposed to one another, but a real *Sādhaka* finds in the realm of realization a beautiful synthesis of these doctrines. Even some exponents of *Sṛṣṭivāda* hold that evolution is an eternal process and has no beginning, just as it cannot be definitely said as to which came first, the seed or the sprout. *Sṛṣṭi* (evolution) and *Laya* (involution) are nothing but the transformation of the cause into the effect and the return of the effect into the cause respectively. This appears to be the position of Modern Science as well. Many are obliged to accept that the germs of the doctrine of Evolution are also latent in it. To those who consider the meaning of dicta such as 'the Universe is from *Brahma*', and '*Brahma* is immutable, eternal, true, etc.' and '*Prakṛti* is *Puruṣa*'s Nature, etc.' the *Vivartavāda* presents itself as a natural proposition.

We cannot find even a semblance of this divergence of opinion in advanced *Sādhakas*. They say, these are the particular experiences of the different stages of the plane of *Sādhana*. They are all the same when looked at from different stages—*Nirguṇa* (Unqualified), *Saguṇa* (Qualified), *Sāhāra* (Embodied), *Nirāhāra* (formless), etc. differ in name only. Pedants engage in wordy strifes about these. The *Sādhaka*, however, finds no distinction between them. To tell the truth, all these truths can be known through experience only and conclusions about them can hardly be arrived at by mere discussion. But doctrines such as *Viśiṣṭādwaitavāda*, *Achintyabhedābhedavāda* and *Śuddhādwaitavāda* cannot give rise to any difference in the mind of one who has realized the Truth. The very mention of identity of *Jīva* and *Brahma* inspires an ordinary *Sādhaka* with awe and this is quite

natural. But there is no doubt about the fact that, as the *Jīva* is gradually confirmed in its own nature, the gulf (between the *Jīva* and *Brahma*) goes on narrowing. How, then, can any difference persist in the end, is beyond our comprehension. Therefore it is not unnatural to find *Achintyabhedābhedavāda* going hand in hand with *Dwaitavāda*. As a result of the discussion of *Swagata*, *Sajāṭṭya* and *Vijāṭṭya Bheda*, the last two gradually disappear from the supreme Principle. In the *Sādhana* plane, up to a stage,—so far as the powers of reasoning and realization can go—the existence of one entire principle qualified by *Swagata Bheda* only cannot be denied. Just as *Achintyabhedābhedābhāva* merges in the Reality which is beyond the ken of speech and mind; even so we get a dim intimation of *Śuddhādwaita* when we go on enquiring where and in what form *Viśiṣṭādwaitābhāva* exists after losing its characteristics. For this perhaps did Bhagavān Aṣṭāvakra tell Rājārṣi Janaka—

‘अद्वैतं केचिदच्छन्ति द्वैतमिच्छन्ति चापरे ।

समं तत्त्वं न जानन्ति द्वैताद्वैतविवर्जितम् ॥’

The fact is, the Ultimate Reality is beyond the grasp of speech and mind, (*अज्ञाहमनसगोचरं स्वयमेव तत्त्वं स्वयमेव बोध्यं मूकालादनवत् अतिवैचल्यम्*), and is comprehended by him alone who has realized it. It cannot be explained in language. The true follower of Vedānta does not reject any one of these doctrines. He accepts each one of these and says that they are but different aspects of the same truth experienced at different stages. I do not see anything on closing my eyes, but see everything on opening them. Therefore, both seeing and not seeing are true; they are the different truths realized during the states of keeping the eyes open and closed. The wrangling will never come to an end if we restrict ourselves to hearing and speaking; but no distinction will ever arise in our mind if we follow the path of intuition of the Reality. In the end we shall arrive, in a state of *Samādhi*, at an indescribable stage which is beyond *Achintyabhedābhedā* and *Bhedābhedā* both. We

shall have to realize the truth through *Sādhana*.

The *Jīva* has been described by all as *Aprākṛta*, *Chaitanya* (conscient) in essence and a part or reflection of *Sachchidānanda*. The difference hinges round the unity and diversity of the *Jīva*. The Dualists describe the *Jīva* as:—

‘केशाप्रशतभागस्य शतधा कल्पितस्य च ।

भागो जीवः स विज्ञेयः स चानन्याय कल्प्यते’ ॥

If we view *Jīva* in this light, we arrive at the conclusion that there exists a relation of Master and servant between *Jīva* and God and this appears to be the real truth. But, if we consider its true nature, the notions about this relation begin to drop and consequently, as we try to ascertain what object, and in what manner and how far, can maintain the distinction between *Jīva* and *Siva*, we are transported into an inconceivable state where speech and mind both seem to realize their inability and to retrace their steps and then we come to realize that the *Jīvātmā* has an eternal and all-pervading state. What exactly is the number of the *Jīvātmā* in this all-pervading condition, is a matter deserving serious consideration. What is experienced in a state of *Samādhi*, too, cannot be given adequate expression to. Therefore nothing can be definitely affirmed about the unity or diversity of the *Jīva*. Difference of opinion is natural as long as the mind is present and the intellect functions; but it is difficult to say how unity and diversity remain when one goes beyond the control of mind and *Prāṇa*. The actual state of things is beyond discursive intelligence.

‘ज्ञानं कुतः सम्भवतीह तावत्

प्राणोऽपि जीवति मनो भ्रियते न यावत् ।

प्राणं मनो द्वयमिदं विलयं नयेद् यो

मोक्षं स गच्छति नरो न कश्चिदन्यः’ ॥

A *Sādhaka* of the *Sānta* type of devotion acquires the status of a servant of the

Lord (*Dāsa*). The servant attains to the position of male and female friends. The *Sakhīs* (the female friends) are the *Kāyavyūha* of Śrī Rādhārāṇī and are unable to retain consciousness of the existence of their own selves, not to speak of the desire for their own happiness. They live in Rādhā, become one with Rādhā. Then, when Rādhārāṇī becomes unified with Kṛṣṇa and loses Her separate identity (तद् द्वयं वैक्यमासं), it is difficult to say how many principles still remain. Again, when they assume different forms ‘देहभेदे गतो नौ’, it is difficult to follow how they may remain undifferentiated. Hence to a real *Sādhaka* the problems of unity and diversity do not present themselves. As the diversity of the One and the unity of the Many go to make His *Līlā*-phenomena—the wonderful mystery of creation—the *Sādhaka* does not see any difference. He takes the same delight in the peace and sublimity of the sea as in witnessing surging billows on its surface. The waves are but waves of the sea—they arise on the surface of the sea and vanish on it. Therefore no state should disturb us.

The dearest object for a *Sādhaka* is God,—dearer than son, dearer than wealth, dearer than everything else; He is his indwelling soul. ‘प्रेयो युनात् प्रेयो विनात् प्रेयो ज्येष्ठात् सर्वेष्मात् यदेयो ज्येष्ठतम आत्मा’. Each and every state, each and every action of His is charming to the devotee. In all states he derives pleasure, in all conditions he is in a state of *Samādhi*. Undoubtedly the mere philosopher—the so-called *Jñāmi*—the common *Jīva* who is sunk deep in *Māyā* and is suffering from desires and attachments, carries on controversies with these. For these reasons the *Sādhaka* does not enter into unnecessary debates and wranglings and tries his level best to remain self-controlled, pure and tranquil. He has no leisure to think of useless things. The *Sādhaka* is not satisfied with reading an external description. He cannot remain satisfied with the statement that God exists. He must go in and see Him,

realize Him, because he cannot do without having Him in full. We must pause to think of the plight of Uddhava when he undertook to impart *Jñāna* to Rādhārāṇī. Discursive reasoning will not lead us to reality—*Sādhana* is necessary. So says Ṛṣi Nārada: 'वादे नान्वयः' (One must not indulge in controversy). What is needed is *Sādhana*, realization. Make a start at the stage in which you are, make an attempt, begin *Sādhana* with what you understand properly, and, if you make mistakes, God will correct them. He will help you to get the true preceptor. He always looks after us.

True Vedānta does not deny any doctrine. It shows the wonderful path of harmony among all things; it attempts to lead all to the Ultimate Truth. In the eyes of the true Vedānti, the universe as a whole is the embodiment of the Sport of his Beloved. His highest *Sādhana* consists in realizing Him, meditating on Him and serving Him. If we consider the principles of Vedānta, we find that, if science proceeds as it does at present, a time will come in the distant future when we shall accept science to be the true commentary (*Bhāṣya*) of Vedānta. By approving of all doctrines, by unfolding perfection through them, Vedānta helps them to lead to perfection. Vedānta, though proclaiming the greatness of Monism does not deny diversity due to the difference of capacity or qualifications. The discrimination between the qualified and the unqualified made by Vedānta leads man to self-control and thus leads him on the path of progress, and the distinction of *Guṇa* and *Karma* do not stand in the way of our reaching the highest stage of excellence. On the contrary, it helps us in doing so and saves us from pride. The God of Vedānta is Omnipresent. He is always endeavouring to manifest, without any obstruction, His Being, Consciousness and Bliss through everything. The manifestation of God through a medium is as easy, perfect and natural, as the latter is clear, pure and tranquil.

Vedānta recognizes both unity and diversity,—the One becomes the Many, appears as the Many,—and, by keeping its eye on Unity inside as well as outside, it proceeds to give to the world a beautiful synthesis—the intimation of a religion of *Prema* (Love). The spirit in me has assumed the form of wife by putting on the garb of a female body; in the parents it manifests as parental love and in friends as friendship.

Why should I work for others, why should I sacrifice myself for others, cannot be properly explained by any other system than Vedānta. 'ममत्वा सर्वमूत्तमा'—my well-being depends upon the well-being of all,—such lofty, catholic and universal teachings are to be found nowhere else than in Vedānta. He who is nearest and dearest to me, who is my *Paramātmā*, who is present before me to play with me in diverse forms—as an infinite number of Jivas—and to delight me; my principal *Sādhana* is to visualize Him, meditate on Him and serve Him through all,—such lofty ideals are not to be found anywhere else. The Vedānti does not do good to any one else; to him the service of creatures is his own service and is very necessary for his own well-being, his own evolution.

The doctrine of Incarnation propounded by Vedānta places before us a beautiful and ideal worldly life, while preserving intact the essential characteristics of God, in a manner that is absolutely necessary for the welfare of man. The God of Vedānta manifests Himself through the world by creating the world and entering into it ('नत्तु सृष्ट्वा तदेवात्मनि शब्द'). He is the fountain-head, the real basis of infinite power, of limitless beauty, sweetness, knowledge and bliss. If we can enter into communion with Him, His Being, Consciousness and Bliss will flood our body, mind and soul and will manifest themselves through us. According as the medium is clear and pure, His manifestation through it is also unobstructed. All

Jīvas are, according to Vedānta, so many Incarnations or glory or manifestation of God; but the Avatāra is said to be *Pūrṇa* (complete) where His expression is very full and perfect. The life of a full Avatāra is an ideal which has reached perfection. In Him is to be found the fullest expression of all the qualities and their perfect harmony in a beautiful manner. He alone is the true prototype of all beings. His power consists in the power of all. His prosperity lies in that of all beings, His knowledge is the knowledge of all creatures, and His happiness is the happiness of the entire world.

The Vedāntic conception of Avatāra has been fully revealed in Śrī Kṛṣṇa, Śrī Rāma and others. The God of Vedānta is formless, yet possessed of form, unqualified yet endowed with qualities, inactive yet active. (We identify *Sākāra* with *Ākāra*, but, in doing so, forget that He who is present in the *Ākāra*, who reveals Himself through *Ākāra*, that *Saguṇa Brahma* is *Sākāra*). Lightning or electricity is formless, yet it reveals itself in the form of the medium; similarly, our formless God manifests Himself in the form of All, through all forms. He blesses the devotee by appearing before him in the same form in which He is meditated upon by him:

‘सर्वाकारो भगवानुपास्यते येन येन भावेन ।
तं तं भावं भूत्वा चिन्तामणिवत् समभ्येति ॥’

The God of Vedānta is Truth absolute, pure Intelligence and infinite Bliss and it is therefore that we find such a wonderful synthesis of *Karma* (Action), *Jñāna* (Knowledge), and *Bhakti* (Devotion) therein. We get a glimpse of His laws of *Karma* in the *Karmi* (the active man); in the *Jñāni* (wise man) we get a taste of His Consciousness and through the medium of the loving devotee we taste his Love and get the necessary eligibility for approaching Him, for attaining Perfection. By discussing the manifestation of Śiva through *Jīva*, i. e., by propounding the doctrine of Incarnation and by inducing

in man a lofty ambition and giving him the potentiality and the fitness for realizing that ambition, the Vedānta has encouraged man to attain the Highest Good, the Final Evolution. The fruit of our actions (*Karmaphala*), i. e., the dispensation of Providence, and the Grace of God have been wonderfully and beautifully blended into one whole in Vedānta; they seem to be the two sides of the same thing—that which appears to be the inevitable result of our actions (*Karmaphala*), when viewed from the point of view of the Law, is but Grace of God, when seen from the point of view of the Lawgiver. No difference has been conceived between the Law and the Lawgiver in Vedānta. Nowhere except in Vedānta is it possible to establish such a beautiful harmony between Equality, Fraternity and Liberty.

In essence everything is One, therefore diversity is only temporary and imaginary. We are the manifestations of the One and therefore really there is no distinction among us. The progress of the one entirely depends upon that of all others. The greater the evolution of the liberated souls, the greater will be our freedom. My freedom lies in the freedom of all. I cannot realize my Self if I cannot unfold through everything that Eternal and Omipresent *Ātmā*, without hindrance. Vedānta alone is able to curb the wayward and diabolical tendencies of modern times.

The true Vedānti, even while glorifying real and proper renunciation, remains unattached even though appearing as attached and teaches us to renounce the world, even though living in the midst of enjoyment. He advises us to fight injustice when necessary, but does not permit any one to harbour jealousy and ill-will towards others, because the aim of Vedānta is to establish the reign of righteousness in this mortal world. A real Vedānti is not permitted to hate the sinner although he should hate sin. Vedānta makes us truly fit for real liberty, guarding us at the same time against licentiousness, and leads

us on the path of evolution. It places before us an ideal of adhering to our duty at all times and under all circumstances, while keeping in view the fullest development and maintaining a harmonious blending of being, consciousness and bliss.

The three Prasthānas (viz., the Upaniṣads, the *Brahma-Sūtras*, and *Srīmad Bhagavadgītā*) also proclaim the glory of Vedānta. In modern times Vedānta alone is able to point out the duty of the entire world. It is a matter for great regret that the followers of the Vedānta, which teaches that all beings are the living embodiment of God, that with their peace, happiness and freedom, our peace, happiness, and freedom are indissolubly bound up and that a *Jīva* ought naturally to be hugged to the bosom as an actor accepted by our Most Beloved Lord for sporting with Him, are becoming indifferent to the weal and woe of the *Jīva*. Whereas a Vedānti is to apply himself to doing good to all beings, Vedāntis of the modern times are ever busy in collecting the materials of happiness for themselves, are absolutely unmoved at the pleasure and pain of others. Needless to say, all this is abuse of Vedānta. The Vedantic relation between *Jīva* and *Śiva* is very sweet. Before considering what is He to us, we should consider what He is not. He has been characterized as 'ओन्नस्य ओन्न मनसो मनो यद् वाचो वाक् प्राणस्य प्राणश्चक्षुश्चक्षुः'. Without Him our eyes cannot see, ears cannot hear, *Prāṇa* cannot function, mind cannot cogitate. He who is the source of all, nay, who is all, without whom we cannot maintain even our existence, is

our *Brahma*. He by seeing whom all our perception is fulfilled, by knowing whom everything is known, by obtaining whom nothing remains unobtained, He is our *Brahma*.

‘यद् दृष्ट्वा नापरं दृश्यं यद् भूत्वा न पुनर्भवः ।

यज्ज्ञात्वा न पुनर्ज्ञेयं तद् ब्रह्मेत्यवधारय ॥’

He who is dearer than our son, dearer than wealth, dearer than our everything, and who is our Supreme Soul, He is *Brahma*. “स प्रेयः पुत्रात् प्रेयो वितात् प्रेयोऽन्यस्मात् सर्वस्मात् यदेव अन्तरतम आत्मा.” He who makes the mother, the father, the wife, the husband, and the children what they are; at an interruption of whose manifestation we bid these dear ones adieu by burning them on the pyre, He is our *Brahma*. In short, Vedānta by establishing a beautiful relation between *Jīva* and *Śiva*, has revealed *Śiva* as the nearest and the dearest one for a *Jīva*, as his *Paramātmā*. Vedānta has paved the way for the attainment of the highest goal of human life by conveying to us an assurance that even an ordinary *Jīva* by dint of his *Sādhana* and through the Grace of God can reach the highest summit of progress, without reaching which he cannot find peace, and to which God Himself is endeavouring to lead us. Thus we are led to believe that in the sphere of action, in the social and political fields, in the temples of science and philosophy, as well as in the realm of *Sādhana*, the ideal of Vedānta will ever shine in all its brilliance.



The Philosophy of Madhva.

~~~~~By Acharya Sri Goswami Damodarji Shastri.

अहं: संहरदखिलं सकृदुदयादेव सकललोकस्य ।  
तरणारिव तिमिरजलधिं जयति जगन्मङ्गलं हरेर्नाम ॥

“**V**ictory to the blessed Divine Name, which drives away the whole mass of sins of the entire world as soon as it appears, even as the sun dispels the huge mass of darkness as soon as it makes its appearance on the horizon.”

The world consists of two and only two principles—Matter and Spirit. The branch of knowledge dealing with inert Matter is known by the name of Science or Natural Philosophy, whereas that dealing with Spirit is called *Darśana* or Philosophy. Indian Philosophy has two branches—(1) Vedic and (2) non-Vedic. Each of these classes is subdivided into (1) theistic and (2) atheistic systems. Each of these four classes is again sub-divided into numerous branches. All these philosophical disciplines are fundamentally one and there is no real difference among them.

Of the theistic Vedic systems the Vedānta system or Uttara Mīmāṃsā is, for various reasons, the most prominent. It mainly discusses the nature of *Brahma*. Vedānta is broadly divided into two disciplines: (1) that which treats of *Nirviśeṣa* (unqualified) *Brahma* and is called by the name of *Advaitavāda*, and (2) that which deals with *Saviśeṣa* (qualified) *Brahma*. The latter class is again subdivided into five branches according as it establishes the supremacy of Viṣṇu, Śiva, Śakti, Sūrya or Gaṇapati. Each of these again has many sub-divisions. The Vaiṣṇava system is divided into four disciplines called by the name of (1) Viśiṣṭādvaitavāda, (2) Śuddhādvaitavāda, (3) Dvaitādvaitavāda and (4) Dvaitavāda respectively.

Of these the last-named, viz., *Dvaitavāda* was first expounded by *Brahmā*, the Creator of this universe. He was followed by a long line of *Āchāryas*. Of the *Āchāryas* that came in the Kali age, the first of the line was Śrīmat *Anandatīrtha*, better known as Śrī *Madhvāchārya*. He is therefore popularly known as the founder of the *Dvaita* school of Vedānta and it is therefore that this school, though coeval with creation, is known as the *Mādhva* school.

This school has to its credit an elaborate literature composed from time to time by its ancient and modern exponents. We shall, however, content ourselves by quoting and explaining the following verse which gives in a nutshell the principal teachings of the *Mādhva* school. The verse runs as follows:—

‘श्रीमन्मध्वमते हरिः परतरः सत्यं जगत्सर्वतो  
भेदो जीवगणा हरेरेतुचरा नीचोच्चभावं गताः ।  
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं  
ह्यक्षादितितयं प्रमाणमखिलाग्नयैकवेद्यो हरिः ॥’

The above verse embodies the nine principal tenets of the *Mādhva* School, which are as follows:—

(1) *Sri Hari* or *Viṣṇu* is the Highest Reality according to the *Mādhva* School, which divides the Conscious (चेतन) principle into two classes, viz., *Jīva* (the individual ego) and *Īśvara* (the Supreme Self). Both these are of the nature of *Sat-Chit-Ananda* (Truth-Intelligence-Bliss), with this difference only that, whereas the *Jīva* is in the grip of *Māyā* (Illusion) and therefore bound from time without beginning and qualified by several attributes such as ignorance and so on, *Īśvara*, who is known by the name of *Viṣṇu*, is a repository of innumerable Divine Virtues such

as Omniscience, Omnipotence etc, and is therefore superior to *Jiva*.

(2) *The world is real, not false like the snake in the rope; for the Vedas, which are self-authoritative ( स्वतःप्रमाण ), have characterized God as Satyasankalpa ( of true resolution ), and that which is created by such a being cannot be false.*

(3) *Diversity is real and not assumed. This diversity is of five kinds, as obtaining between (1) Jiva and Īśwara, (2) Jiva and inert matter, (3) God and inert Matter, (4) Jiva and Jiva and (5) one inanimate object and another.*

(4) *All the Jivas are under the control of Īśwara; that is to say, they derive their power from God.*

(5) *There are several grades of Jivas, not only those who are subject to birth and*

*death but even those who have been emancipated.*

(6) *The liberation ( Mokṣa ) of a Jiva consists in the direct and absolute perception of his Blissful nature.*

(7) *The best means of attaining Mokṣa is pure Bhakti, i. e. love of God uncontaminated by the desire for fruit.*

(8) *Viṣṇu alone is the theme of all the Vedas. Although the Vedas seemingly treat of several objects, their main theme is to expound the divine principle, directly or indirectly.*

(9) *Direct perception ( Pratyakṣa ) Inference ( Anumāna ) and Verbal testimony ( Śabda ) are the three means of cognition ( Pramāṇa ).*



## The Real Brahmana.

Said Yājñavalkya to the Emperor ( Janaka ) :—This has been explained by the *Rik* as well: this, indeed, is the eternal glory of him who has realized *Brahma*. It neither grows nor is diminished by doing or not doing any act, the knower *knows* this very truth. Knowing this, he is not affected by any *Karma* whatever, all being as sin to him. The heat of his senses cools down into that calmness of mind which follows on absence of desire, all kind of latent attachment leaves him, no conditions disturb him, ecstatic trance environs him,—who, knowing thus, sees Self in Self, sees the All as Self. No good or evil touches him, he transcends all good and all evil. The fulfilment or non-fulfilment of any ( secular or temporal ) act affects him not, he having reduced them all to nothing. He is beyond all form, beyond all desire, beyond all doubt. This is the real *Brāhmaṇa*, this is the real condition of *Brahma*.

—Bṛihadaranyaka Upanishad.



# Misconceptions regarding Sankara-Vedanta.

By Mahamahopadhyaya Ganganath Jha, M. A., LL. D., D. Litt.

**T**here is much misunderstanding current among the best-informed people regarding the attitude of Vedānta towards what is called *Karma-Kūṇḍa*, the Ritualistic Section, of the Veda. The ordinary notion is that for the follower of Vedānta the performances laid down in that section are not necessary; in fact, they are positively *taboo*.

Instead of entering into a discussion, I shall let the Upaniṣad itself state the true Vedāntic conception, specially as understood by Śankara. Of all the Upaniṣads the *Chhândogya* and the *Bṛhadâranyaka* have been held to be specially important. I shall therefore show here what the last words of the *Chhândogya Upaniṣad* are on the subject; with such remarks by Śankara as go to elucidate the real import.

What the text does here (in the last text of the Upaniṣad) is to show the usefulness of acts done by the wise man. Having studied the Veda in the Teacher's house, in accordance with the prescribed rules,—serving the Teacher and studying the Veda in his spare moments,—the man becomes fit for securing the benefit of his

acts and knowledge,—not otherwise. Having completed his study of the Veda, he should *return* home from the Teacher's house,—marry a wife in accordance with law,—and, leading the life of the Householder and performing the duties related to that life,—withdrawing his senses within his heart,—he should act in such a way as not to cause injury to any living creature;—only on having done all this while still in the House,—does the man become entitled to proceed to the higher stages culminating in reaching the region of *Brahma*,—on dying; and he does not return to the world again.

Whatever this 'Region of *Brahma*' be—the highest region of *Brahma*, the highest, or the region of *Brahmā*, the personal Creator,—the fact remains that the Vedānta attaches great value and importance to the performance by man of his ordinary duties of the Householder; and it also implies that one who neglects these duties fails to be entitled to anything higher. This is enough to show the high value of *Karma* in the eyes of the greatest of Vedāntis, Śankarāchārya, and the highest source of Vedānta, the *Chhândogya Upaniṣad*.



# The Fourfold Path.

( *Sādhana-Chatushtaya* )

By Sri Krishna Prem.

**T**he *Brahmavidyā* is not, like ordinary subjects, something that can be understood by purely intellectual study. That "from which the mind turns back, together with the senses, unable to comprehend", can obviously never be understood by the intellect alone, however acute and learned it may be. Certain other disciplines, disciplines that find no mention in our modern universities, are absolutely essential if the study of the *Vedānta* is to be anything more than a matter of barren words, useful only to the scholar and the pandit.

A very old tradition has described the *Sādhana* or discipline for him who would gain the *Brahmavidyā* and tread the Path that leads to immortality as fourfold:—*viveka*, *vairāgya*, *śat-saṃpatti* and *mumukṣutva*. Some there are, it is true, who reject this tradition saying that it is only the view of Śaṅkarāchārya; but that it is not so, is clearly shown by the fact that the same disciplines are mentioned by the great Vaiṣṇava Āchārya Rāmānuja in his *Sri Bhāṣya*.

The truth is that the list of the four *Sādhana*s is a very old one, far older than Śaṅkarāchārya, and, though it is not the only such formulation, it sets forth in admirably brief form what are to be found in every religion worthy of the name, the essential requisites for one who wishes to tread the Path. Those who desire to, may quarrel about names and substitute any others that they prefer, but he who disregards the things themselves does so at his peril; for, without them, no treading of the Path is possible and the unqualified aspirant will inevitably fall from the razor-edged Path and either smash himself on the rocks of sterile intellectual philosophy, or become

engulfed in the seething bog of uncontrolled emotionalism.

The first essential is *viveka*, the power to discriminate between the real and the unreal, between the permanent and the transitory. It corresponds to the 'Right View' (*Samyag-dṛṣṭi*) that is the first step of the Noble Eightfold Path taught by the Buddha. Until the aspirant has learnt to distinguish between what is Eternal and what is transitory, he cannot be in a position to pursue the former. The first essential in any course of study is to separate out the special object of study from the other phenomena with which it is associated. The *Brahmavidyā* is the knowledge of the Eternal and therefore strenuous efforts must be made to separate out what is eternal from the ever-changing attributes with which it is associated in our experience.

It is not enough to say "Oh yes, God is eternal and the world is transient" or "the *Atmā* is undying; all else is subject to death"; and then to pass on as if *viveka* had been achieved. Mere words are useless; it is *perception* that is required.

The Eternal is present everywhere and in everything. In all things, from the evanescent flame of a match to the age-old peaks of the Himalayas, from the day-long life of the butterfly to the hundred-year life of man, there are two aspects—an unseen Something that is eternal and the ever-changing accidents of form. He who seeks the Eternal must identify himself with It, and, to do this, he must first learn to see the Eternal in all things.

In the outer world he must learn to discriminate between the eternal laws of

nature and the passing forms they govern. In the inner world he must distinguish between the ever-changing flux of sensations and the constant 'awareness' which illumines them, between his feelings and he who has the feelings, between his thoughts and he who is the thinker of them.

Even when he has isolated the self, the thinker, he must go on to separate out the accidents of individuality, the factors that make the thinker this or that individual self, from That which is Eternal and is the same in all.

The ordinary man does just the reverse of all this. He loves to observe differences between things and to identify himself with the outer show of life. He is proud of belonging to such and such a race or caste or of having a highly trained intellect and he does not realize, what is really quite obvious, that all castes and races, all bodies and intellects, are temporary things which must sooner or later come to an end. Identifying himself with the transient, he makes himself transient and therefore treads the path of death. The Upaniṣads have termed such a man '*Ātmahan*', a slayer of the Self, because, seeing not the eternal *Ātmā*, he identifies himself with the passing forms, and, though in truth immortal, he goes "from death to death".

The *viveka*, which is the opposite of this, must not be a matter of occasional practice during periods of meditation, of an occasional mood when one is 'feeling philosophical'. It must, by constant, unrelaxing day-long practice, be made habitual so that it becomes as natural when one is enduring the boredom of waiting for a train as when one is seated in peaceful meditation on the banks of the Ganges, as much present when one is suffering the irritating presence of tiresome people as when he is enjoying the pleasant company of friends or the inspiring conversation of Sādhus.

This leads us to the second qualification, *vairāgya*. It must not be supposed that any one of these four Sādhana's can be perfected by itself. All are necessary before any one of them can be brought to perfection. In fact, though there is a definite meaning in their sequence, these four Sādhana's are not so much four steps of a ladder as the four intertwined strands of a rope which must be grasped as a whole by him who would climb to the top.

*Vairāgya*, detachment, is a word which conjures up in our minds the picture of ascetics, naked and perhaps smeared with ashes, filled with disgust for the world, leaving wife and children to go and dwell in burning grounds or remote Himalayan caves. But this is to confuse *vairāgya* with one of its occasional manifestations. *Vairāgya* does not mean disgust for the world nor an abandonment of duties and responsibilities, but *detachment* from the world and a detached performance of duties, and it can be as highly developed in the busy householder as in the care-free wandering ascetic.

Having learnt to distinguish that which is eternal from that which is temporary, the aspirant must resolutely turn away from all that is subject to death and change. This does not mean that he must run away from his social duties. It is not so easy as that, for the most fickle and changeable of all things is his own mind and that will go with him wherever he may go. Neither does it mean that he should brood incessantly on all the disgusting and painful elements of life. The disgusting sides of life are not more real or lasting than the beautiful and inspiring aspects. The majestic ocean is as much a part of the world as the ugly and evil-smelling drain, and to meditate continually on the evil and disgusting, though it may occasionally be useful in special circumstances, is a thoroughly unsatisfactory attitude and one which is far removed from that balance which, as the *Gītā* says, is the very essence of *Yoga*—'समत्वं योग उच्यते'.

True *vairāgya* consists, not in the contemplation of decaying corpses and such like sights but in an inner detachment from all things that are temporary, from pleasant things no less than from painful ones. The ordinary man feels a violent attraction to pleasant experiences and an equally violent repulsion from painful ones. The *vairāgi* is one who sees that both pleasure and pain are feelings which serve certain purposes in evolution and who refuses to allow his inner self to be attracted or repelled by them. He identifies himself with the witnessing consciousness (साक्षि-चेतन), which is the same in pain as in pleasure, and he allows the varied experiences of life to unroll before him like the pictures of a cinematograph show, learning from all but attaching himself to none.

It is this inner detachment which is essential, and the aspirant can acquire it while fulfilling the ordinary duties of life better than by going off to dwell in caves and burning-grounds. When life brings pleasant experiences to him, he should check his natural tendency to rush out and embrace those pleasures and to cling to them desperately when, in the natural course of things, they depart from him. When, on the other hand, painful experiences are his lot, he must check the tendency to shrink away in fear. Practising constantly in this manner, every little experience of life will become a step in the ladder which leads to the goal, and, with each success, however partial, he will find himself nearer to that utter detachment from pleasure and pain which constitutes the crown of *vairāgya* and is the habitual attitude of him who is established in the Eternal.

The next requirement is what is termed '*Sat-sampatti*', the 'six equipments'. It consists of six mental powers, *śama*, *dama*, *uparati*, *titikṣā*, *śraddhā* and *saṁādāna*. They are counted as one because they can be taken as a whole to signify the various aspects of mental control, that mental

discipline which is absolutely essential for the aspirant.

*Sama* signifies the calming of the mind and is the first on the list because, until the mind is calm and peaceful, it is quite impossible to establish any effective control over the senses. The mind is their king, and, if it is not controlled, all attempts at piecemeal control of the individual senses is doomed to failure like the attempt to control a swarm of bees without reference to their queen. If, however, the queen bee be induced to settle down quietly, the whole swarm will settle and come under control.

*Sama* is therefore followed by *dama*, which signifies the control of the senses themselves. It should be noted, however, that it is not the killing of the senses by fanatical austerities, but their rational control, that is required. For a man with a strong will it is easy to deaden the senses by severe treatment of them, but that is a mistaken way of proceeding and one which impoverishes instead of enriching the spiritual life.

The body and its senses must not be damaged and weakened, for they are the instruments through which alone the soul can act upon this plane of consciousness. They were evolved, as the *Sāṅkhya* truly teaches, to serve the purposes of the Soul or, as the *Bhakti* school would prefer to state it, their purpose is to be used for the service of God and not for the sake of mere enjoyment. They must, however, be brought into thorough subordination to the mind and never allowed to carry the aspirant away, despite his better judgment. Their natural tendency to run after such objects as give them pleasure must be restrained, and only such activities permitted as are approved of by the conscience-controlled mind.

The next requirement is *uparati*, which means a turning back from enjoyment (*rati*). When the mind and senses have been brought into control, a further step has to be taken. Even the pleasure-

seeker will be wise to practise some degree of self-control as, otherwise, many pleasures will be interfered with by the unruly nature of his senses. But much more is demanded of the aspirant to the *Brahmavidyā*. Having mastered the previous steps, he must resolutely turn his mind away from the desire for enjoyment *as such*.

Enjoyment, in one form or another, is the aim of life for most people and even many who fancy they are treading the Path have in reality only substituted the desire for more lasting and more intense enjoyments, either of a 'heavenly' or of a 'yogic' sort, for the commonplace enjoyments of ordinary men. Desolating as the idea may seem, the aspirant must turn his back on the very idea of enjoyment and no longer allow it to serve in any way as the motive for his acts and thoughts. In its place he must substitute the ideal of service, the desire to serve that Eternal Reality which is worshipped under so many names and forms, the undying Kṛṣṇa whose dwelling-place is in the hearts of all.

Let none quibble and say that this, too, is a form of enjoyment. Supreme bliss is indeed to be found in the service of Kṛṣṇa, but only for him who seeks to give himself in service and by no means for him who seeks the bliss for its own sake. "He who seeketh his life shall lose it but he who loseth his life for My sake shall find it."

*Titikṣā*, the endurance of the 'pairs of opposites', comes next upon the list.\* The aspirant who has turned back from all desire for his own enjoyment is faced, like all men, with the fact that there is much in the universe that is not pleasant.

Heat and cold, gain and loss, friendship and enmity, honour and dishonour,—these are the warp and woof of his and all men's experience. The ordinary man's reaction to them is to strive to do away with the unpleasant members of these pairs and to retain only the pleasant ones. But such striving is based on ignorance, ignorance of the nature of all cosmic manifestation. Wherever there is movement, wherever there is manifested life, there must be two opposed forces. Action and reaction must take place on all levels of manifested being, and to seek to have life without the pairs of opposites is the merest folly.

One of the things that every aspirant must learn is to cease beating his wings fruitlessly against the eternal laws of Nature. Instead of superstitiously wishing that the Laws which rule the Cosmos will be set aside for his special benefit, he must seek to understand them, and, having understood, to co-operate.

In this particular case he must learn to understand the fundamentally dual nature of all manifestation and movement. Instead of feebly wishing that unpleasant aspects of life should be taken from him, he must centre his being in that part of himself that is unchanging, unmoving, the '*sthānu*' which is beyond the pairs of opposites. From that vantage-point he must watch with calm detachment the ebb and flow of the cosmic tides manifesting in all things, from the pleasure and pain of his own ever-changing mental states to the movements of the nations and even of the worlds themselves as they circle round the Central Sun.

This, and not mere stoic indifference to heat and cold is the true *titikṣā*, and, though it is much harder to attain, yet, because it is based on knowledge instead of on mere will-power, its possessor will be able to stand firm amid the crash of worlds in ruin, while the mere stoic is carried away along the rushing waters of disaster.

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\* There are some who practise what is known as '*pañcagṇitapas*', the practice of sitting between four fires with the blazing sun overhead as the fifth. The real five fires are, however, the fires of the five senses and the true ascetic is he who sits serenely in the nine-gated city of the body, unaffected by their burning flames.



*Śraddhā* (faith), the fifth 'equipment', is another requisite that is often misunderstood. All over the world the creed-mongers demand of their followers a blind belief in the doctrines set forth in their particular scripture and in the unique divinity of the particular teacher they profess to follow, in the particular God to whose cult they are devoted

Such beliefs, based as they are on ancestral habit, emotional preference or mere intellectual opinion, are superstitious; for it is the essence of superstition that a belief is held without reference to evidence and experience. Such beliefs can only be maintained by shutting the eyes to facts or by mutilating a part of one's being. Therefore it is that the blind believer can never rest in calm confidence in his belief but must always seek the strength that comes from numbers, and, if that support is not naturally forthcoming, he will seek to coerce others to his way of thinking, that thereby the doubts of his own heart may be silenced. Fanaticism is the twin brother of superstition, and if any man finds himself wishing to coerce another to his way of thought or to his particular type of belief in God, he may know for certain that his belief is not truly held and that the heresies he seeks to destroy in the minds of others are in reality the doubts which are lurking in his own inmost heart.

We have seen what *śraddhā* is not, and it is now time to state what it is. True *śraddhā* is the dim reflection in the mind and heart of the aspirant of that knowledge which is already present in his soul. All knowledge is present in the Soul. If it were not, there could be no teaching at all, for there can be no certain knowledge of anything which is different from oneself, nor can any knowledge be considered as final except the knowledge that is direct and immediate.

But, just as the power and bliss of the Soul are veiled through its association

with a physical body and a personality, so is its knowledge veiled by having to be expressed through the limitations of a physical brain. And yet, just as whatever bliss we have in our experience, whatever power we are able to manifest in our lives, are but minute fractions of the bliss and power of the Soul, so is it true that whatever knowledge we possess is the inherent knowledge of the Soul, though veiled and distorted by our material limitations.

This knowledge is reflected in our hearts in the form of intuitions of the Truth, intuitions which the aspirant must learn to purify and separate out from the mass of mere opinion and inherited or acquired prejudice, as the swan is fabled to separate out the milk from the water with which it has been mixed.

Certainly it is not always easy to distinguish the true intuition from the voice of instinctive prejudice and lurking desire. But when was it ever said that the Path, the razor-edged Path, is an easy one? It is only possible to distinguish with certainty when the whole personality has been disciplined and controlled by the constant practice of the previous *Sādhana*s and when the distracting voice of desire has been reduced to silence. Nevertheless, the Light of intuition in his heart is the only light that can guide the aspirant along the Path. If he cannot see It, he must go on purifying and disciplining his mind until he can; for, without it, no *Guru*, no scripture, no psychic experiences or visions can be of use, and he whose own lamp is not lit must remain in darkness even though all around him is blazing Light.

*Śraddhā*, then, has two stages. First there must be the effort to purify the heart, so that the Light of intuition may shine forth clearly. Secondly must come the effort to subordinate all else to that Light. Wherever it shines, all else must give way to it. The aspirant must cling

faithfully to his intuition, cling to it with all his being and allow neither religious tradition nor social custom, neither emotional preference nor intellectual opinion, to come between himself and its Light. One thing he may be sure of, and that is that each time he follows the dim Star within him, that Star will grow in brightness until it has become the resplendent Light of Knowledge, shining like ten thousand suns.

The next and last of the six equipments is *samādhāna*, or mental balance, a word which may be taken as equivalent to *samādhi*, as that word is used in the *Gītā* (II. 54) and in the eightfold Path of the Buddha. It is the state of the *sthita-prajña*, the state in which the heart is turned away from its attachments and, "free from anxiety among pains, indifferent amid pleasures", is poised on the edge of the *Atmā*, gazing in devotion on that *Atmā*, thinking the world well lost so that the *Atmā* be gained.

The description of this state is so well-known from the clear account given in the *Gītā* that it would be unnecessary to say anything more, were it not for the common notion that *samādhi* means sitting in a trance, oblivious of one's surroundings, insensible even if a sharp instrument be thrust into the body. Such trance states certainly exist; but, in themselves, they are of no value. The true *samādhi* is something quite different. It is the condition in which the self is, as stated before, poised on the edge of the *Atmā*, with the mind (and body) held in perfect balance, ready to be used at any moment as a perfect instrument for the service of that *Atmā* which is One in the hearts of all.

Unlike the trance states with which it is popularly confused, and which are matters for mountain caves and jungles, this *samādhi* is one which can be, and must be, as much present in action as in meditation. A *samādhāna* which is dependent on external peace and quiet is an imper-

fect one, and it must be developed and strengthened till, amid the clashing strife of Kurukṣetra, the aspirant can maintain the same unruffled poise as in the calm peace of a forest hermitage. Only when this is possible has *samādhāna* been achieved.

Lastly, we come to the fourth of the main qualifications, *mumukṣutva* or desire for liberation. Primarily, this is not so much a further qualification to be acquired when the others have been perfected as an attitude which should pervade and motivate all the efforts which are set forth under the other heads. It refers to the motivation of the whole long struggle, the end for which all should be pursued. Many men submit themselves to arduous disciplines and pour forth their lives in strenuous effort all for the sake of some finite goal. But 'अन्तर्गतं कलं नैवम्'—'temporary are all such fruits'; temporary, for nothing is enduring save the Supreme Eternal, That which is "undivided among beings, though seeming to be divided."\* All other gains are of but brief duration and are lost again inevitably as the Cosmic Wheel turns through the unresting Cycles in never-ending change.

"Only, while turns this Wheel invisible,  
No pause, no peace, no staying-place can be;  
Who mounts may fall, who falls will mount;  
Go round unceasingly." the spokes

As long as man clings to his separate 'self', so long must he whirl and suffer in the restless tides of sorrow, so long must he be bound by the limitations of his personality, be he king or be he slave, be he saint or be he sinner. Only in the Eternal can man achieve immortality. Therefore the aspirant must seek to liberate himself from all attachment to personal gain, from all desire for separate personal existence. Passionately must he seek to strip himself of all selfhood,

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\* 'अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।'

( *Gītā* )

not because his lot in life is an unhappy one, but because all separation, all self-hood is ultimately unreal and only in the stainless Light of the Eternal can the freedom and peace of Immortality be attained.

This, then, is the preliminary *mumukṣutva*, the constant effort to hold fast to the Eternal alone. But there is a further stage, and when, after many lives of struggle, the Wondrous Light shines forth, when the flickering candle of self is swallowed up in the blazing sunlight of the Self, there comes a sudden pause. The river of his separate life is about to vanish into the Shoreless Sea; nay, it has already vanished as far as any sense of separateness is concerned. Suddenly, as he takes one last look at the myriad forms of the world of sorrow that he is about to leave for ever, he is struck by a terrible and wondrous vision.

Within all those struggling forms, agonizing upon the cross of matter, bathed in the blood of many wounds, he sees his Self, the beloved, gazing piteously from behind pain-glazed eyes, feebly calling for a help that, drowned in the dark waters of ignorance, It scarcely can believe to exist.

Can he ignore that pitiful appeal ? Shall he allow his candle to merge and be lost forever in the Sun, blazing beyond the Darkness, or shall he not rather turn back once more and make of his disciplined and enlightened individuality a focus through which may shine, not the small light of self, but the Great Splendour of the One Eternal, shining in the Darkness to lighten the weary Path of men ?

Shall the lover rest while his Beloved is in bondage ? Though the bonds be but those of illusion, yet are they none the less real to those who sleep and dream. Let him who has trodden thus far turn aside from the facile arguments, which would seek to persuade him that, since he is the ever-free *Ātmā*, there is no more to be done. Let him make the final sacrifice of the self which seeks its own bliss to that Self which is one in all. Let him tread with firm courage the Path of the true *Mumukṣu*, of him who seeks the liberation of all, until the dawning of that mystic 'Day' when the last spark of Spirit is freed from the embraces of matter and, like the phantom figures of a dream, Matter and Spirit lose their separate being, transcended in the glorious Light of That which has no name.



## A Prayer.

Everywhere I see Thy beauteous face, O Lord of Love.  
 North, South, East and West, above, below, all around Thou art pervading.  
 Let me never be foolish and never think that there is some corner where I  
 can do something unholy.  
 Let me know Thou art everywhere and let me kneel down and touch Thy  
 sacred lotus feet.  
 O Lord, keep me from all harms,  
 Save me from dangers,  
 Protect me from the monsters of untruth, lust and fear.  
 Guard me from corruption.  
 Lord, all that I need is Thy loving care;  
 Vouchsafe that to me, Thy humble servant.

—V. A. Sundaram.



# Our Waking and Dreaming Worlds in Sankara-Vedanta.

By Kokileswar Sastri, Vidyaratna, M. A.

**S**ankara's comparison of the phenomenal objects of the world with our dream experiences has led several critics of the Śāṅkara theory to the conclusion that inasmuch as the world of *nāma-rūpa* is no more real than our 'experiences' during our dreaming state, the former has as little objective reality as the latter, and this conclusion has, we are sure, proved fatal to his glory like that of the moon when it is devoured by the demon Rāhu during an eclipse. But to our view, this charge of the unreality of the world which has very often been laid at the door of Śāṅkara has very little substantial claim to make in its favour, when critically examined in the light of what Śāṅkara himself has said about it. Laying aside, for the present, other utterances of the great commentator against the substantial reality of the world, we propose, in this paper, to place before our readers his remarks and observations concerning the dream experiences. There are three great passages in the different parts of his commentaries where such comparison between the phenomenal world and the dreaming world has been made.

We would, first of all, invite our readers' attention to his famous commentary on the *Brahma-Sūtras* themselves, which unmistakably shows that in Śāṅkara's mind there is always a difference between the nature of the ideas of the waking state and the ideas of a dream. Śāṅkara in this part of his commentary is very positive about it. Śāṅkara's remarks here go positively against the views held by the critics. On the aphorism of Bādarāyaṇa 'विषयश्च न स्वप्नादिवत्' (II. ii. 29) Śāṅkara comments that "the Buddhistic view that, as the ideas of

dream arise without any external object of perception, so also the ideas of post, tree, etc. would arise without any external object is untenable". Against this objection of the Buddhists Śāṅkara urges the fact that "the sets of ideas are different in their nature; there is *vaidharmya* between them—there is dissimilarity between these two kinds of ideas." Being different, they cannot be regarded as on a par. Śāṅkara advances three arguments with a view to proving their dissimilarity.

(1) Our dream states are contradicted (बाधयते हि) by our waking states and *vice versa*. As for instance, when we wake up from a dream we distinctly feel that our association during our dreaming state with several pious men must be false (निष्ठा) since we do not find them on waking. But our waking experience of a tree, a post, etc., is never contradicted and it therefore cannot be regarded as false. How can the two experiences occupy the same level? Then again—

(2) The visions of a dream are acts of remembrance, are functions of memory; whereas the visions of our waking state are acts of immediate consciousness, are perception of things (without the help of memory). The ideas of existing things or perception, and ideas of memory differ. The former are less dependent on my will, they are *vastu-tantra*. It does not depend on my will to see an object or not to see it: it depends on the object itself. The perception of an object takes place in the mind of the perceiver when all conditions of perception are fulfilled. Our dreams are false, because no objective reality corresponding to them is present. But, when we see things, our ideas are real

because they correspond to external reality.

(3) Lastly, the existence of mental impressions is not at all possible without the perception of external objects. Our very mental life implies, as its correlate, a system of objects without us. Ideas never originate without the help of external things; while external things are perceived without previous ideas.

In this connection Śāṅkara has thrown out a hint, the importance of which cannot be overestimated and which many interpreters of the Śāṅkara System should do well to bear in mind. Śāṅkara has, in this place, placed our *illusory objects* in the same category as the objects of our dream, and thus even the objects of illusion are really to be distinguished from the phenomenal objects of the world; that is to say, he is rather reluctant to take the things of perception as illusory—*māyāmāya*. His remarks are:—

एवं मायादिष्वपि भवति यथायथं वाचः ।  
नैवं जागरितोपलब्धं वस्तु..... वाच्यते ॥

"In an analogous manner, the things of which we are conscious when under the influence of *Māyā* (illusion) and the like are negated—contradicted—by our ordinary consciousness. That is not the case with the objects of the waking world.

In another part of Śāṅkara's commentary he has designated the objects of our dream—but not the objects of the external world—as *māyāmātra* (mere illusion)—*vide Brahma-Sūtras* III. ii. 3. They are called as *Māyā*, because the objects of our dream do not at all agree with our ordinary known orders of Space and Time; they also violate our ordinary sequences of causal relations.

Now, these statements do not at all favour the view of the critics that the external phenomenal objects are, in the Śāṅkara System, to be looked upon as

false, unreal,—since these are on a par with our dream experiences.

There are two other important passages in Śāṅkara's commentary where such comparison also occurs. We would now call the attention of our readers to those passages.

The first passage we find in the commentary on the *Bṛhadāraṇyaka Upaniṣad*, where Śāṅkara compares the objects of perception with the objects we experience in our dreams. But the readers must remember that mere comparison does not make the phenomenal things unreal or false, as many thinkers interpret. Here also, as elsewhere, Śāṅkara has himself taken the trouble to record the true significance of this comparison. In entertaining any idea about the Śāṅkara System one must always take care to go deeply into the explanation which Śāṅkara himself gives or suggests about a particular tenet. To read one's own meaning into Śāṅkara's lines, which was far from his own mind, or to understand any of his passages under the strong influence of one's own preconceived notion—is extremely dangerous. This has been the source of many misconceptions about his theory.

We should like our readers to take themselves with us to a passage in the story of 'Ajātaśatru and Bālāki' as given in the *Bṛhadāraṇyaka Upaniṣad*. Here Śāṅkara has compared the objects of the world with those of our dreaming world.

Suppose in a particular dreaming state I find myself as a king, surrounded by my servants and attendants, and I feel pleasure or pain under different circumstances. Now, in such an experience, the Self entirely forgets its own *separate* nature which stands always unaffected by the states of kingly splendour, the condition of being served by servants, and the states of being affected by the feelings of pleasure and pain. Such is also the case during our *waking* experience. In

this respect, there is similarity between the waking and the dreaming states. In both we experience the states and the changing conditions as they come upon us, and we fail to detect the important fact that the Self cannot be entirely reduced to its changing states or the experiences which it feels, that the *Ātmā* in its real nature transcends these states—remains unaffected and untouched by them. Our identification of the Self with its passing states is unreal, is due to our erroneous misconception. Śankara, in this way, calls such identifications as false, unreal. He does not call these successively changing states which come over us during our waking and dreaming experiences to be false; he, on the other hand, regards the Self as affected by those states to be false.

In this commentary Śankara has employed two terms which, we think, have given rise to the misconception that both the waking and dreaming experiences are, according to Śankara, unreal and false. His sentence is this—

तस्मात्स्वप्ने, मृषाध्यारोपिता एव, आत्मभूतत्वेन  
लोका अविवक्ष्यमाना एव सन्तः । तथा जागरितेऽपि—  
इति प्रत्येतत्त्वम् ।

In the above sentence the word 'मृषा' and the word 'अविवक्ष्यमाना' have unfortunately become the source of an erroneous hasty conclusion. People have run away with the idea that here Śankara is speaking of the 'falsity' and the 'non-existence' of the objects of perception, like that of the objects of dream. But, to our view, this is a gross misunderstanding of the passage. Śankara's meaning in this sentence will stand in clear light when we pay our attention to the word 'अध्यारोपिता' and connect it with 'मृषा' and also to the word 'अविवक्ष्यमाना' and connect it with 'आत्मभूतत्वेन'. The meaning is this—In both of our waking and dreaming stages we experience certain objects. These objects we naturally superimpose (अध्यारोपयाम) upon the underlying Self in such a way that the Self

becomes *entirely reduced* to these objects,—so much so that the separate and distinct existence of the Self is entirely ignored and these objects become to us the only reality here. Really the Self is untouched and unaffected by these objects. When these are erroneously imposed upon the Self, they come to be regarded as the *आत्मभूत* of the Self, i. e., these objects are now taken by us as the *svārūpa* of the Self. The *separate* nature of the underlying Self is quite forgotten by us, and the Self is so reduced to these objects of experience that the aggregate of these feelings, states, activities, etc. comes to constitute the real nature of the Self now. Śankara says that when these come to be looked upon thus, they are 'अविवक्ष्यमाना एव'. The real nature of the Self stands *apart* in its transcendental glory; how can these superimposed states become the real nature of the Self ?

Thus, it is clear now that the feelings of joy or sorrow, the states of being served by attendants and royal retinue, the regal splendour of the kingly state seated upon a golden throne—these experiences of our dream cannot constitute the *real nature* of the Self, for the Self is always untouched ( *केनचित्* अपृष्टस्वभावमपि सत् ) by its experiences; when under the influence of *adhyāropa* these experiences are imposed upon the Self, they appear to constitute the real nature of the Self. Śankara points out that this is an erroneous idea. These experiences, whether of our dreaming or of our waking states, when taken as constituting the *nature* of the Self under the false influence of superimposition, must be regarded as unreal, false, as *अविवक्ष्यमाना एव*. To prove his position, Śankara has recorded here three separate arguments. We should like to call the attention of our readers to these arguments now:—

The experienced objects of our dream, as well as of our waking condition, cannot constitute the *nature* of the Self. Since—

(1) स्वमिथ्यादर्शनात्—How can the states which we experience in our dream constitute the *real nature* of the Self; for we find that these states are not at all constant, they are all liable to change their forms. The forms in which they appear in our dream will vanish when we wake up. Even during our dream one form is being supplanted by another form and so on. Thus these forms cannot constitute the real nature of the Self. For, what constitutes the 'nature' (स्वरूप) of an object must remain constant, must remain identically the same.\*

(2) Those feelings of joy and sorrow and other states which the Self experiences during a dream are felt by the Self as its own 'objects'. The subject must always stand apart from its objects. They cannot therefore constitute the real nature of the Subject or Self.

(3) वस्तुवन्तरसम्भवजनितत्वात्—These feelings or states experienced by the Self during a dream are aroused by the Self coming in contact with some exciting cause or stimulating object outside the Self. These cannot remain when the stimulus vanishes or changes its character or position. What is produced in consequence of its contact or association with some other object, cannot be constant in its nature. Hence these qualities or states can by no means constitute the *real nature* of the Self. In our *waking* state also those various feelings or states which are produced in our Self and which the Self experiences cannot be taken as the real nature of the Self. What constitutes its real nature must remain constantly the same, in and through its various changing states and conditions. For the nature of the *Atmā* if not affected or touched by its successively changing experiences.

Our readers perhaps now realize that Śāṅkara, in this comparison between the objects of our dream and the objects of the phenomenal world, has not declared the latter to be false or unreal. What is produced in the Self under the influence of a stimulating cause is, by our ignorance, falsely superimposed on our Self; and, when thus superimposed, these states seem to us to constitute the real nature of the Self. But what constitutes the true nature of the Self does not lose itself, is not reduced to these changing states, but maintains itself in and through these states unaffected by them. Forgetting this important fact, we ordinary people under the influence of our ignorance or *Avidyā* take the sum-total of our states, feelings, activities, etc. as constituting the nature of the Self. But this view, according to Śāṅkara, is false, unreal. It is the result of superimposition which Śāṅkara has defined as *Adhyāsa*.\* In this respect alone there is indeed similarity between our dreaming and waking conditions,—both being the result of superimposition.

There is another passage in the commentary of Śāṅkara where he has instituted a sort of comparison between the objects of the world and the objects of our dream. This passage is the most important. Here also, as in the above, Śāṅkara has been charged by some thinkers with the idea of the falsity of the world. As our dream experiences, they say, are unreal, false, so our waking ex-

\* cf. "रज्ज्वां सर्पादिवदात्मनि 'अहं सुखी, अहं दुःखी जातो मृतो'....." इत्येवमादयः सर्वे अध्यारोप्यन्ते । आत्मैतेष्वनुगतः सर्वत्राव्यभिचारात् । यथा सर्पभारादिभेदेषु रज्जुः ।"

\* cf. स्वभावस्यान्यथाभावः स्वतः प्रच्युतिर्न कथञ्चित् भविष्यति ।

Also:—“यथा रज्जुर्मन्दावकारे किं सर्प उदकधारा दण्ड इति वानेकधा विकल्पिता भवति पूर्वं स्वरूपा-निश्चयनिमित्तम्”—

periences of the outer world of perception must be unreal. But, if the readers do kindly follow us, we will show that here also Śankara has been misinterpreted and his pronouncements have been misjudged. This comparison occurs in his commentary on the *Māṇḍūkya-Upaniṣad*, rather on his commentary on the *Gauḍapāda-Kārikā* on the same.

The same view which we have considered above we find explained by Śankara in his commentary on the *Kārikās* also. But unfortunately the amount of care and attention which the passages deserve has not been bestowed upon them, and the result has been that the true significance of the commentary has escaped the critics.

In this commentary also the external objects of perception and the internal objects of dream are compared, and the conclusion is reached to the effect that as admittedly the latter are unreal (विनयाः), the former are also to be looked upon as unreal. This appears no doubt from the superficial view of the stanzas and their *Bhāṣya*. But we must go deeper and examine the nature of the reasonings by which the external objects have been shown to be similar in nature to the dream objects. It has been laid down in *Kārikā* II. 8:—

स्वप्ने दृष्टं.....यन्मन्यसे, न तत्स्वतःसिद्धं, किं तर्हि ? स्थानिनः स्वप्नस्थानवतो धर्मः ।.....न स्वतः सिद्धो द्रष्टुः स्वरूपवत् ।

Here lies the clue to the contention which we must do well to consider in order to arrive at the proper signification of the idea of this unreality. The experiences of our dream, when treated as स्थानवतो धर्मः, that is to say, when they are thought to be the Dharmas—the qualifying adjuncts of the Self, become unreal. In reality these experiences cannot be the real nature of the Self ( न स्वरूपवत् ); we errone-

ously think them to be the nature ( *Dharma* ) of the Self experiencing the dream ( स्वप्नस्थानवतः आत्मनः ). That is to say, we, while dreaming, forget the distinct nature of the Self and the Self is reduced to its experiences, and thus they become the *Dharma* of the Self. And as such they must be regarded as unreal—

स्वचित्तविकल्पात् अयं स्थानी स्वप्नदृक् स्वप्न-  
स्थानं गत्वा प्रेक्षते ।

When under the influence of a dream, these various internal experiences (चित्त-स्वरूपान्) arise in the Self, and the Self, so long as it perceives these objects, experiences these as constituting his real nature. Thus we discover and hit upon the real internal view of Śankara. The experiences, as they are, are not looked upon by Śankara as unreal; but, as soon as they are thought of as constituting for the time being the real nature of the Self, they become unreal. This appears to be the real purport of Śankara's remarks here. He gives an illustration which also brings to light his real intention. He says:—

यथा स्थानिधर्माणां रज्जुसर्पमृगतृष्णिकादी-  
नामसत्त्वं, तथा स्वप्नदृश्यानामपि स्थानिधर्मत्वमेवेति  
असत्त्वम् ।

He gives particular emphasis upon the words 'स्थानिधर्मत्वमेवेति'—i. e., the objects of our dream, when thought of as स्थानिधर्म, as the *Dharma* or the *Svarūpa* of the Self, must become unreal. As when a piece of rope under the influence of dim light, etc., is thought of as a snake it becomes unreal, so also is the case with our dream experiences. It is upon the underlying Self that these experiences appear—'आत्मन्येव.... भेदाकारं कल्पयन्ति रज्ज्वादादिव सर्पादात्' ( *Kārikā* 12 ), and they exist so long as our dream exists—कल्पनाकाल एव 'उपलभ्यन्ते' ( *Kārikā* 14 ). But there is confusion of our Self with these experiences. And to this confusion is due its unreality.





# The Ineffable Mood of a Jnani.

~~~~~ By Jayadayal Goyandka.

Just as the mind does not withdraw from lying, violence, sexual indulgence and so on even after they have been decried by reason, even so the mind refuses to submit to the verdict of intellect, reached through analytical reasoning, declaring the world to be merely conceptual or ideal. There is a stage in the life of a practicant when such a thing happens. The practicant describes such a mood by saying that the world is a mere idea according to the verdict of his reason. Later on, when the mind also accepts the verdict of reason, the practicant begins to look upon the world as a mere idea. But even now the practicant only *conceives* the world to be ideal; he does not *realize* it as such. Subsequently, when, as a result of continued mental practice, he actually begins to perceive the world as conceptual, the world appears to him sometimes as a shadow, while at other times it ceases to appear even as a shadow. Just as one, who perceives threadlike streaks of golden light in the sky where there are none through a defective vision, is cognizant of the fact that there is no such object in the sky and that the streaks only appear without any corresponding reality, even so it makes no difference to such a practicant whether the world appears to him as a mere shadow or does not appear at all. At no time and in no wise does the world appear to him as real. Such a stage in the life of a practicant has been designated as 'मकल्पित स्थिति', (the actual stage of experience). This is known as the third stage of 'wisdom'; but even in this stage the perceiver or experiencer of such a state persists. A practicant who has reached this stage is apt to err in his worldly dealings on account of intense mental exertion. But on reaching the fourth stage of God-

realization one is not likely to commit such errors; one who has reached that stage efficiently discharges all his legitimate duties in the natural course as an automaton, without any conscious effort. The Lord has well said in the *Gītā*:—"Whose undertakings are all free from desire and conscious effort and whose actions are burnt up by the fire of wisdom, him the wise call a sage.*" Even in the fifth stage of 'illumination' one is likely to commit errors in his worldly dealings, with this difference that whereas the mood of the practicant in the third plane is *acquired*, that of the practicant in this plane is spontaneous. The third stage is followed by 'realization', which is only another name of liberation (मुक्ति). The followers of certain faiths and creeds such as Jainism, etc. believe in salvation after death only; but our Vedānta admits the possibility of attaining salvation even during one's life-time. Saving knowledge or enlightenment can be acquired even before death. The distinct personality of one who has attained this state as well as the actions proceeding therefrom exist only in the eyes of others. There is no individual ego left to identify itself with them. It may be asked here as to how activity is possible in an organism without the presence of a conscious agent or doer. In reply to this it is stated that the Universal Ego (समष्टिचेतन) is present there all the same; the Ego which identified itself with a part has now expanded itself and embraced the whole—merged itself into

* यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानामिदं च कर्मणं तमाहुः पण्डितं बुधाः ॥

the pure Ego. And the motive power for activity is supplied by this pure Ego without any obstruction or hindrance. It may be further objected that the Universal or Pure Ego is present in dead bodies and inert matter as well: why, then, is there no activity in the latter? Our reply to this is that want of the inner sense or faculty (*अन्तःकरण*) is responsible for the absence of activity in dead bodies and inanimate objects. Should a *Yogi* be able to multiply his *Chitta* (mind) and introduce it into a dead body or inanimate object, activity can be infused into such a body or object as well.

Now, if one asks who receives enlightenment (*ज्ञान*), we find no answer to this question. If the body is said to be illumined, the statement would not be compatible with reason; for it is not possible for a physical body to get spiritually illumined. If the *Jiva* (individual Ego) be called enlightened, the statement would be equally incongruous; for the Ego can no longer be called a *Jiva* after enlightenment. If, on the other hand, we apply the epithet 'wise' to the Pure Ego, the statement would be equally preposterous, as the Pure Ego was never 'unwise'. Hence it cannot be definitely stated as to who is wise.

The concept of an enlightened soul exists in the mind of a person who has not yet reached the stage of enlightenment: in the eyes of the Pure Ego none else exists. An enlightened soul has no objective vision: how, then, can the world exist for him? Only those who are yet far from enlightenment imagine that the soul inhabiting a particular body has merged into the Universal Spirit: that the portion of the Universal Ego which has the mind superimposed on it, along with the mind, is termed as the enlightened soul. Who in reality receives the epithet 'enlightened' nobody can say with the help of his speech, for in the eyes of an enlightened Soul enlightenment itself does not exist. The terms 'enlightened'

and 'unenlightened' exist only for the edification of the world and the concept of enlightenment also resides in the mind of unenlightened souls only. Similar is the value of attempts made at defining the term *Gunātita* (one who has transcended the range of the three *Gunas* or attributes). As a matter of fact, how can any distinguishing traits (*लक्षण*) exist in one who has transcended the three *Gunas*. Such distinguishing traits inhere in the mind and every function of the mind is of the nature of the three *Gunas*. The fact is that recourse is taken to the method of marking out the distinctive nature of the functions of the mind of a *Gunātita* in order to understand what is meant by the term. *Srimad Bhagavadgītā* characterizes a *Gunātita* thus:—

"He, O Pāṇḍava, who abhorreth not perspicuity, activity, nor even infatuation, when actively present, nor longeth after them when they are no longer present."*

The Lord has further discussed the characteristics of a *Gunātita* in the succeeding verses, viz. verses 23, 24, and 25 also. In the verse reproduced above the word 'perspicuity' (*प्रकाश*) should be taken to mean transparency of mind and the cognitive senses, activity (*प्रवृत्ति*) should be construed to mean voluntary effort (*चेष्टा*), and 'infatuation' (*मोह*) should be interpreted as the tendency to sleep, lethargy or 'आलस्य' (not ignorance or moral delinquency) or a state very similar to profound sleep in the matter of worldly knowledge. Since there is no ego identifying itself with the mind, in whom will 'abhorrence' (*द्वेष*) and longing (*इच्छा*) inhere? The very fact of the mind being free from attachment and aversion (*सगद्वेष*), delight and sorrow (*इर्शोक*) and such

* प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

(XIV.22)

other pairs of opposites proves that there is no ego identifying itself with the mind. Had the Universal Ego been tied with the mind, it would have been possible for the latter to manifest evil propensities like attachment and aversion and so on. But the Universal Ego is never tied with the mind: it simply lends motive power to the mind. All these distinguishing traits, too, persist only so long as the world continues to make its impression upon our mind, and these are ideal traits to be imbibed by the practicant. Hence it is that they find mention in the Śāstras.

The real position of a *Guṇātīta* can neither be understood nor described by any one else: it can only be felt by those who have attained that position. Should any one apply the tests to himself with a view to satisfying himself whether he answers such tests or not, he should be understood as devoid of wisdom. The very fact that he is in search of distinguishing traits proves that he is tied to the body: that he still maintains his distinctiveness from *Brahma*, otherwise there can be no separate investigator nor can he maintain a distinct position. Again, if he is keen on discovering such traits, why should he seek for them in a particular body alone? What prevents him from seeking for them in

rocks and trees? The fact that he confines his quest to the body alone proves that he still identifies himself with the body. He has thus belittled himself already. Of course, if the practicant detaches himself from the body (*i. e.*, looks on the body as a spectator) and compares it with rocks and trees, this comparison may prove beneficial to him. The *Gītā* says:—

“When the seer perceiveth no agent other than the three Guṇas, and knoweth That which is higher than the three Guṇas, he entereth into My nature.”*

But he, too, who says that he has not yet received enlightenment is not enlightened; for he expressly says so. Even so he who claims to have received enlightenment should not be recognized as enlightened; for his profession of wisdom proves the existence of three separate entities, *viz.* the knower, knowledge and the object known. And he, too, who expresses a doubt on this point is not enlightened; for such a doubt cannot exist in the mind of one who has actually received enlightenment. What, then, should an enlightened person say on this point? We get no answer to this question. That is why the position of an enlightened soul has been called ‘indescribable’ (*अनिर्वचनीय*).



* नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥

Vedānta-Marga in the Bhagavadgītā.

By Swami Asangananda.

Coming down, as it does, from very hoary antiquity, which history, nay, even tradition, has failed to peep into, the Religion of the Indo-Aryans has baffled, as it were, all the numerous resourceful endeavours of the erudite scholars in putting forth in a nutshell its various principles, polemics and traditional beliefs, injunctions and prohibitions. Yet, with all the multitudinous difficulties and limitations, the Sanātana Dharma—Eternal Religion—has been reflected with its glorious lustre and splendour on the great compendium of Hinduism, the *Bhagavadgītā*—the 'Song Celestial'. Undoubtedly, this Bible of the Hindus has got in itself all the Great Paths, the four famous Yogas, the various philosophies and their doctrines, poetry with its charming simplicity and beauty, idealism and realism, rationalism and emotionalism, Thesis, Antithesis and Synthesis, Theism, Polytheism and Unitarianism in a marvellously hyperbolic degree, and hence the *Gītā* is justifiably called the cream of Vedic lore. If *Jñāna* or knowledge is the corner-stone upon which the colossal superstructure of the Vedānta philosophy rests, there unquestionably stands the fact that this particular aspect of philosophy, *i.e.*, Reality, has been elaborately and admirably treated in the fourth and thirteenth chapters of the *Gītā*; nay, each couplet of the fourteenth chapter is replete with the Principles and Polemics of *Jñāna* philosophy. While the Upaniṣads have melodiously sung the glory of achievement of Super-consciousness through *Jñānayoga*, the Song Celestial has sung in a grand symphony and has shewn the underlying harmony and unity that may not be manifest to the superficial observers.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

(XIII. 24, 25)

"Some by meditation behold the self in their own intelligence by the purified heart, others by the path of knowledge, others again by *Karmayoga*; others again, not knowing this, worship as they have heard from others. Even these go beyond death, regarding what they have heard as the Supreme Refuge."

Jñāna has been praised and extolled in all the philosophical treatises of the Hindus. The Vedānta Philosophy does not, unlike the other systems of religious thought imported from foreign and outlandish countries, believe in Eternal Hell and Perdition, but on the other hand gives infinite hope and encouragement even to the worst perpetrator of the blackest sin to regain the lost heritage of Divinity. In the midst of unspeakable torments and tribulations when death dances its fearful and terrifying dance before him, and when all the so-called friends have left him in the lurch, then comes forward the Vedānta with its all-loving-and-embracing hands and raises the afflicted aspirant up from the morass of suffering and ignorance with their attendant helplessness. And then the bird of the clarion-call of the *Gītā* whispers into the ears of the aspirant its soul-stirring Message, and quickly becomes the aspirant a thoroughly metamorphosed soul by tasting the cup of experience of the inherent divinity and pristine purity of the Self and by throwing away all the weaknesses that came in the wake of the

false notion about his own self, God and the Universe.

In these days of high rationalism and enormous advancement of learning, the modern people have got a very queer conception about *Jñāna* or knowledge, which is, according to their opinions, nothing but the intellectual understanding of the Doctrine, thoroughly divorced from practical intuitive experience. Knowledge is not mere speculation or *vichāra*, but is something above mere tall talk,—something which demands of every *Jñāni* to live up to the highest consciousness of Practical Reason. And, therefore, before the aspirant embarks on the great Mission to the Haven of Unity-Consciousness, he must be fully equipped with the necessary commodities required for the journey or the voyage. The first prerequisite is the recourse to a *Guru* (Teacher or Guide) who can safely pilot the disciple's boat to the safe and secure harbour of Salvation or Emancipation. Service to the *Guru*, Humility and intelligent Inquiry into Reality are some of the qualifications demanded of the aspirant or the disciple.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

(IV. 34)

"Know that by prostrating thyself, by questions and by service, the wise, those who have realized the Truth, will instruct thee in that knowledge." Moreover, faith in one's own self, in the means and in Reality—faith which is not mere assumption or superstitious belief, but firm and adamant conviction—, dogged persistence, grit and strong will-power, tenacity and, above all, the mastery of the senses are some of the cardinal virtues the aspirant must possess before he can think of the great voyage. *Nay, viveka* and *vairāgya*—discrimination and renunciation—are the indispensable wings with the help of which the bird of the *Jñānayogi* can fly in the firmament of superconsciousness and supersensuousness.

The knowledge of *Kṣetra* and *Kṣetrajña* (Ch. XIII) has been spoken of as the knowledge of *Jñānayoga*, *Kṣetra* and *Kṣetrajña* being the object and subject of Divine knowledge respectively.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

(XIII. 2)

"Me do thou also know, O descendant of Bharata, to be the *Kṣetrajña* in all Ksetras. The knowledge of *Kṣetra* and *Kṣetrajña* is considered by Me to be the knowledge."

The gross and subtle body with all its multifarious changes and movements in the body as well as in the mind has been described as the object.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥
इच्छा द्वेषः सुखं दुःखं संपातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥

(XIII. 5-6)

"The great Elements, Egoism, Intellect and also the Unmanifested (*Mūla Prakṛti*), the ten senses and the one (mind), and the five objects of sense, desire, hatred, pleasure, pain, the body, intelligence, fortitude—the *Kṣetra* has been thus briefly described with its modifications."

The knower of this *Kṣetra* is called the *Kṣetrajña*, i. e., the subject—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

(XIII. 1)

"This body, O son of Kunti, is called *Kṣetra* and he who knows it is called *Kṣetrajña* by those who know of them (*Kṣetra* and *Kṣetrajña*)."

It is admitted on all hands that all knowledge presupposes a subject and an object and therefore to conceive of the beginning or cause of either the subject

or the object is nothing short of height of folly; for even that conception should have to presuppose a subject and an object, which will ultimately culminate in the fallacy of *Argumentum ad infinitum*.

प्रकृतिं पुरुषं चैव विद्वयनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥

(XIII. 19)

"Know thou that *Prakṛti* and *Puruṣa* are both beginningless; and know thou also that all modifications and *Guṇas* are born of *Prakṛti*."

In the words of the *Gītā*, the *Kṣetrajñā* is no other than *Puruṣa*; but in the production of the body and the senses, *Prakṛti* is said to be the creatrix.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

(XIII. 20)

"In the production of the body and the senses, *Prakṛti* is said to be the cause; in the experience of pleasure and pain, *Puruṣa* is said to be the cause."

Brahma or Self is free from all limitations and consequently untouched and uncontaminated by even an iota of impurity and imperfection; but it is the false identification or, in other words, superimposition that causes bondage and throws us in the welter of confusion and ignorance and their natural consequence—suffering and death, moral as well as spiritual. Indeed, the Self or *Puruṣa* does not participate in any activity, mental or physical, and therefore responsibility cannot be laid at the door of Divinity. The Self is all-blissful and all-perfect and so It is above all ideas of motives; but it is from the close proximity of the *Puruṣa* that *Prakṛti* or *Māyā* draws inspiration and power and causes all that is visible and invisible to our naked eye.

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

(V. 15)

"The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded."

Since the objective world is unreal, the subjectivity of *Kṣetrajñā* appears to be unreal; neither the subject nor the object, but the basis behind both, is the reality or *Brahma*.

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।

(VII. 6)

"I am the origin and dissolution of the whole universe."

Brahma, the Absolute, is beyond all predications. Just as the ocean does not owe its existence to the waves or ripples, similarly the Self or *Brahma* exists without caring for even a single moment for the existence or non-existence of the phenomenal universe; but all the manifestations proceed direct from the Supreme Soul, though they do not always exist in It or Reality.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्यानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

(IX. 4)

"All this world is pervaded by Me in My unmanifested form; all beings exist in Me, but I do not dwell in them."

There is a great misconception lurking in the minds of the educated public of this country that the Vedānta Doctrine is specially reserved for and is the sole property of those who have given up their hearths and homes and have retired to the forests or mountainous caves for contemplation and meditation and it is also meant for the worthless dotards and old hags who have set their one foot in the grave and are incapacitated to expect anything from the world of ours. Nothing is more harmful, unpleasant and disastrous than misunderstanding and misconception. Nay, more than three-fourths of sufferings and tribulations of the present world is, no doubt, due to the

misunderstanding of the humanity at large. In these days of individual self-aggrandisement and hypocrisy, social confusion and mutual distrust, political duplicities and national egotism, which are the cankers eating into the vitals of the societies as well as the nations, and which are retarding the wheel of progress of civilization and culture from the goal of perfection, the Vedānta philosophy or *Mārga* has a great opportunity

and remarkable part to play in the advent of the new civilization for which the whole world is pining at present, by bringing home to the people at large the inherent Divinity of Man. May the great Mission of Vedānta be crowned with success at no distant date and may the harbingers of the new civilization usher into the world the twin message of Love and Knowledge, is the prayer of all those who are working in that line !

The Bhedabheda System of Vedānta.

~~~~~ By Sridhar Mojumdar, M. A.

**T**he *Bhedābheda* or *Dvaitādvaita* system (Monism standing side by side with Dualism) is generally known as the Nimbārka School of Vedānta.

This school holds that the *Jīva*, having in him the capacity of bondage and emancipation, is in his ordinary state a part, but a non-separate part (and not a divisible part like coins and the like) of the indivisible Whole, the Supreme; that is, the *Jīva* is possessed of limited power, though not separate, whereas the Supreme has unlimited power. The *Jīva*, as part and parcel of the Supreme, is different from, as well as identical with the Supreme (*Bhedābheda*); the part in respect of its energy and attributes must be identical with the whole, but at the same time, being smaller, it is different from the whole; hence the relation between the finite self and the Supreme Self is one of *Bhedābheda*.

Consciousness in its entirety or absoluteness is *Brahma*, and in its specific realization it is *Jīva*; that is, when associated with ego-consciousness, it is *Jīva*, while, endowed with pure consciousness, it is *Brahma*.

The finite self is minute and not all-pervading as understood from its movements from the body and going away from

and coming to this world; but at the same time it is not of the specific dimension of the body. It is also everlasting. Births and deaths are applicable to the body and not to the self.

The universe also, according to this school, is a part of *Brahma*. The relation between the universe and *Brahma* is also one of *Bhedābheda*. There is no difference between the universe and *Brahma*; the effect is not separate from the cause.

*Brahma* being the cause of creation, preservation and dissolution of this unlimited universe, must be omnipotent and omniscient and not without attributes; being the support of all these attributes, It must transcend these attributes also. *Brahma* is the material cause, as well as the efficient cause, of the universe. *Brahma* in its phenomenal or sensuous aspect has two forms—(i) visible (such as earth, water and fire) and (ii) invisible (such as air and *Akāśa*); but It has another form subtler and finer than either, which in reality is its noumenal or supersensuous aspect.

*Brahma* exists in four stages. In its primary stage It is the Immutable Unconditioned Supreme *Brahma* enjoying Its own inherent all-pervading bliss; It is

extremely absolute and is a state of absorption in the ocean of Its own innate bliss. In Its second stage It is *Iśvara*, the Lord of the universe, with simultaneous cognition of the entire universe. In the third stage in Its specific gradual realization of appearance, taste, smell, touch and sound It is called *Jīva*, the finite self; these *Jīvas*, according to realization, are of two kinds:—(i) *Jīvas* who realize these specific appearances and the like as non-separate from *Brahma*, are called released souls free from nescience; whereas (ii) *Jīvas* who have knowledge of these specific appearances but have no knowledge of the all-pervading indwelling Spirit, the support of these appearances, are called bound souls. In its fourth stage *Brahma* is manifested, in Its objectivity, as the universe consisting of appearance, taste, smell, touch and sound; this universe has no separate existence from *Brahma*; when seen as separate from *Brahma*, it is inert, as a body is inert when seen separate from the life-energy (*Prāṇa*).

*Brahma*, though visible as well as invisible, though minute as well as all-pervading, though with attributes as well as without attributes, retains unimpaired always and everywhere Its perpetual indivisibility and fullness, in Its noumenal aspect in the shape of all-pervading consciousness and bliss. This is the conclusion of the glorious Nimbārka-ācārya supporting the theory of monism standing side by side with dualism (*Dvaitādvaitavāda*).

Like the illustrious Śāṅkara, the devotional Rāmānuja, strongly pious Madhva and others, the peaceful and well-composed Nimbārka-ācārya has also written a commentary on the *Brahma-Sūtras* of Bādarāyaṇa, known as the *Vedānta-Pārijāta-Saurabha*. The commentary is very brief and contains no attack on different rival theories; but its greatest charm lies in its remarkable perspicuity of diction and clearness of expression; and its greatest recommenda-

tion is that it makes a wonderful adjustment of the different views of the different commentators, by his all-embracing theory regarding the Supreme Self which is, in a nutshell, the sum-total of all the views of all the commentators and which is, therefore, considered as a gradual development on all the different commentators. It is, however, admitted on all hands that the theory of Nimbārka is as old as that of the ancient sage Audulomi, whose name Bādarāyaṇa himself refers in his *Brahma-Sūtras* (I, 4, 21; III, 4, 45; IV, 4, 6).

It is extremely difficult, rather impossible, for the finite individual self (*Jīva*) to get all at once a clear conception of the infinite Universal Self, *Brahma*, and more so to express it in adequate terms. Different commentators of the *Brahma-Sūtras* seem to have given apparently different versions on the true nature of *Brahma*; but the curious thing is that they have all based their conclusions on the infallible authority of *Śruti*, which is the outcome of intuition or supersensuous perception of the seers of old, called Ṛṣis. To doubt any of these conclusions is to doubt *Śruti* itself, which is regarded by the wise as a sacrilege, as *Śruti* is the corroborated testimony of the results of intuition of different seers, attained by each independently in his quest after the realization of the Supreme Self, *Brahma*. Amidst these notes of differences let us listen to the sublime note of the ever-memorable couplet of *Śruti* regarding the true nature of *Brahma*—"Who is incomprehensible, unspeakable, infinite in form, all-good, all-peace, immortal, the cause of the universe, without beginning, middle or end, without rival, all-pervading, all-consciousness, all-bliss, invisible and inscrutable." (*Kaivalyopaniṣad*, Pt. I, 6). Each commentator has given a view of *Brahma* as revealed to him and as most suited to his taste. But it will not be doing equal justice to all the commentators to say that the version



of one commentator is the only true representation of the infinite *Brahma* in its entirety, while those of the rest are wrong; as this will be questioning the validity of *Sruti* itself. *Sruti* being the outcome of experiments carried in the domain of the supersensuous, has the same force in the spiritual science as the results of experiments in the natural science carried in the domain of the sensuous, only with this difference that the former, which is called revelation, is absolutely free from error. So, in order to form a true view of *Brahma*, the infinite Spirit, there must be, for the reason stated above, an adjustment of all the views of all the different commentators, though *Brahma* in its infinite capacity might remain incomprehensible, unspeakable and inscrutable all the time. As a palace lends different views while seen from different directions in different perspectives; but one, taking a bird's-eye view of the entire palace from above, will find that all the different views from different directions are equally applicable to the palace; and he will find out that the true view of the palace is the sum-total of all these views; though many views more, while seen from below or from different places within the palace, might remain still unexhibited. All these revered commentators stand on the authority of *Vedānta*; we should most humbly bow down to them all and maintain that all these different versions about the true nature of *Brahma*, the infinite Spirit, are perfectly true, as they are equally weighty and as *Brahma*, according to *Sruti*, can only be apprehended and not comprehended. Though in our limited knowledge these versions may appear conflicting to us, they are applicable equally in their entirety to *Brahma* unconditioned by time, space and causation. This conception of harmony amongst different creeds regarding the Supreme Self is preached also in *Yogavāsīṣṭha Rāmāyaṇa* (*Nirvāṇa-Prakaraṇa*, *Uttara Bhāga*, *Sarga* 97 ).

Thus it will be seen that the followers of Nimbārkāchārya, who accept the perpetual twofold characteristics of *Brahma*, have no difficulty in accepting as true the view of any of the various commentators of the *Brahma-Sūtras* as all extremes meet in the Illimitable. They have no quarrel even with the view taken by the illustrious Śaṅkarāchārya; they understand Śaṅkara in the way that he has also accepted the *Bhedābheda* relation between *Jīva* and *Brahma* in his explanation of II, iii, 43 of the *Brahma-Sūtras*; that he has accepted the twofold aspects, namely, that with attributes and that without attributes, of *Brahma* in his explanation of III, ii, 27; and that in his highest philosophical flight, the loftiest ideal, he has ultimately accepted the noumenal aspect, ignoring the phenomenal aspect, of *Brahma* in his explanation of Chap. III, ii, 11 of the said *Brahma-Sūtras*. They make reconciliation of all these apparently different views of Śaṅkara by accepting the sense that ordinary individuals, owing to nescience, have perception of the separateness of the individuals and of the universe from *Brahma*, but that they have no idea that these individuals and the universe have a supersensuous aspect beyond attributes; and that the illustrious Śaṅkara, in his accepting the twofold characteristics of *Brahma* has this phenomenal as well as the noumenal aspect in his mind; and that in his accepting the ultimate noumenal aspect he has in his mind the all-pervading supersensuous state perceived in the fourth state or the state of *Samādhi*, which is called the state of Knowledge (*Annapūrnopaniṣad* I, 48; as well as *Mahopaniṣad* IV, 12 ), when the vision of the phenomenon ceases (*Jābāla-Darśanopaniṣad* X, 12 ). The phenomenon is perceived through the senses by the agitated mind in the waking state in the shape of appearance, taste, smell, touch and sound, when the noumenon remains in the background; whereas the noumenon is realized by the suppression of the senses, that

is, by the tranquil mind, in the *Samādhi* state in the shape of existence, consciousness and bliss, when the senses remain inactive and the phenomenon disappears from the mind's eye. Āchārya Śāṅkara does not deny the practical existence of the phenomenon, nor does he disregard the aspect of *Brahma* with attributes, as will appear from his poem "Ananda-Lahari". Śāṅkara's description of the illusiveness of the universe is taken in the sense that it is mutable, though eternal, and the object of the description is (i) to prevent attachment to this transient phenomenon, which increases sorrows, and (ii) to help

meditation on the all-pervading indwelling Spirit as One Whole. This view may make the two classes of *Sruti* consistent.

The commentary by Nimbārkaśāhārya appears to me to have drawn the attention of the savants of different schools towards reconciliation and to put a stop to unnecessary bickering and bad blood amongst themselves regarding the supreme truth, though it will always remain true that different aspects of *Brahma* are revealed to different meditators at different stages according to their own progressive capacity of realization.



## Ramakrishna as a Remaker of Man.

By Benoy Kumar Sarkar, M. A.

**T**he category "from Ramānohan to Gandhi" might imply that during the nineteenth and twentieth centuries creative India has perhaps taken interest solely or chiefly in matters economic, political, educational or social. It would be wrong to appraise the creations of modern India as having reference to these fields only. There are other aspects of life and other interests of culture and to these also the Indian mind has addressed itself during the last four or five generations. The creations of modern Hindu culture in these other fields are apt continuations of the ancient and mediæval cultures, and by the world standard of to-day also they would be found to be as humane, as edifying and as ennobling as anything of *le monde des valeurs* (the world of values) in the two hemispheres. We are talking of the contributions of modern India to spirituality, moral life and religious experience and in this connection would like to single out Ramakrishna (1836-86), the Bengali saint, who is now a world-figure as the preceptor and maker of Swami Vivekananda.

At the outset it is necessary to observe that Ramakrishna was a worshipper of Goddess Kālī and professionally a priest in a temple. His book learning was limited and he knew as little of geology or the binomial theorem as the man in the moon. Besides, he did not think in terms of social reform, political advancement, industrial reconstruction or things like that. Neither the category "world-forces" nor the category "nationalism" would have conveyed any meaning to his life. And yet his *Kathāmṛta*, "the nectar of discourses" (1882-86), has turned out to be the most dynamic social philosophy of the age and this has created for him a position of one of the greatest "remakers" of mankind.

Ramakrishna's messages are pervaded by the milk of human kindness. He has his own conception of morality and spiritual life. But he is realistic and shrewd enough to understand that not everybody is like himself. He makes distinctions between individuals, and his programme for the making of man knows how to adapt itself to the requirements

of each. "The worship from fear, e.g., of hell fire," we are taught ( No. 397 ) is intended for the beginner. Some people look upon the sense of sin as the whole of religion. They forget that it marks only the earliest and lower stage of spirituality." In his judgment "there is yet a higher ideal, a higher stage of spirituality, viz., the love of God as our own Father or Mother". It is this personal nexus,—the human touch—between God and the individual that Ramakrishna emphasizes in season and out of season. To be able to conceive such a direct *liaison* in such matters constitutes by itself a revolution of capital importance.

The teachings of Ramakrishna are pregnant with catholicity and the spirit of universal freedom. "As you rest firmly on your own faith and opinion," runs his advice ( No. 564 ), "so allow others also equal liberty to stand by theirs". A precept like this is intended especially perhaps for the "high-brows", the lovers of *vitaṇḍā* ( discussion ), the disputants. And armed with a methodology like this his disciples can exercise their *charaiveti* ( march on ) undaunted and in a dare-devil manner. Here we have the doctrine of a self-conscious pluralism such as would afford "the other fellow" also a chance for self-assertion and create opportunities for an open-air intellectual tug-of-war at mutual convenience.

To Ramakrishna vacillation is a sin, weakness is a sin, procrastination is a sin. In the very manner of Śākya the Buddha expounding the cult of *appamāda* and *virīya* Ramakrishna teaches Young India the value of great and noble thoughts as follows ( No. 518 ): "Many with a show of humility say, 'I am like a low worm grovelling in the dust.' Thus always thinking themselves worms, in time they become weak in spirit like worms." Ramakrishna would not allow anybody to cultivate such dehumanizing, ignoble and demoralizing thoughts. "Let not despondency ever enter into thy heart"; says he, "despair is the great enemy of

progress in one's own path." His burden is as follows: "As a man thinks, so he becomes."

He is the enemy of cowardice—promoting humility, genuine or counterfeit. It is the mind on which he works. The objective of his spiritual conversation is the transformation of the mental processes along channels of strength, courage and hope.

"The bondage is of the mind", says he ( No. 516 ), "freedom is also of the mind. If thou shouldst say, I am the son of God, who can bind me?—free thou shalt be." Ramakrishna's pedagogics is nothing but a steady and comprehensive play upon the mind. As we have already observed, he does not talk much of social reforms, moral propaganda, plans of national reconstruction or the like. It is the transformation of the mind in which he is almost exclusively interested. For he is convinced ( No. 514 ) that "the mind is everything. If the mind loses its liberty, you lose yours. If the mind is free, you are free too."

In the *milieu* of such Kantian or Fichtean messages bearing on the mind and its freedom, coming as they do from the lips of a man whose school learning hardly went beyond the three R's, one can easily understand why the "high-brow" universalitarians, equipped as they were with Kant, Fichte, Hegel and others, felt like pigmies, and "fools who came to scoff remained to pray".

Nothing but strong determination and doggedness can please Ramakrishna's soul. It is the strenuous and tenacious youngmen that he would like to see around himself. And for them he has propagated one soul-inspiring motto. They are to say all the time ( No. 564 ): "I must attain perfection in this life; yea, in three days I must find God; nay, with a single utterance of His name I will draw Him to me." Such is the creed of individual self-discipline preached by Ramakrishna in the interest of the remaking of youths.

Hollow formalism can have no place in Ramakrishna's thought. "What is the good of merely repeating the word *Sivoham* (I am Siva or God)?" he asks (No. 413), "It is only when one, by perfect meditation on the Lord in the temple of one's heart, has lost all idea of self and realized the Lord Siva within that one is entitled to utter this sacred word. What good can the mere repetition of the formula do without the realization?" We are to understand that this attack on "words, words, words" is delivered as much against the Hindus of all denominations as against Christianity, Islam, Buddhism and all other faiths, great or small. Ramakrishna is a teacher of all mankind in the direction of sincerity and spirituality.

Lectures on eternal verities like God and the soul, howsoever popularly delivered, or on the denunciation of *Kāminī* (woman) and *Kāñchana* (gold or wealth), howsoever well-meaning they be, may leave in the long run hardly any impression upon the worldly-minded man. He needs a definite prescription for his daily life. Everybody in the two hemispheres has often asked the question as to how it can be possible to harmonize God and the world. Ramakrishna's homely recipe is as follows: "Look at the thrasher's wife," says he (No. 252), "how many things she is doing at once!

With one hand she stirs the flattened rice in the mortar of a *Dhenki*, with the other hand she is nursing her child and at the very same time she bargains with a purchaser about the rice. Thus, though her occupations are many, her mind is fixed the while on one idea that the pestle of the *Dhenki* shall not fall on her hand and bruise it." The moral is self-evident. We are taught to "be in the world but always remember Him and never go astray from His path."

Ramakrishna's messages do not therefore compel everybody to renounce hearth and home, family and property. His followers are not all Sannyasis Sadhus and Swamis. He is the teacher of householders, businessmen, lawyers, clerks, cultivators and others as well. In spite of his perpetual emphasis on the soul and communion with God, Ramakrishna has thus succeeded in becoming one of the most influential expounders of positivism and secular endeavours. In this synthesis of the transcendental and the positive, he is but a chip of the old Hindu block coming down from the Vedic times. And it is on the strength of this synthesis, again, that his Narendra the Vivekananda thundered a Young India into being,—the India of economic energism as well as of spiritual creativeness, of material science and technocracy as well as self-control and social service.\*

## Let Thy Will be done.

Let my soul be lighted with Thy wisdom,  
 Let my heart be delighted with Thy beauty,  
 Let my arms be of service to the ways of Thy Plan,  
 Let my mouth be laid in Thy praises.  
 Let all this be done only if it is Thy Will to be done.

—Baba Baduruddin.

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\* The numbers quoted in this article within brackets refer to the book "The Teachings of Sri Ramakrishna" (Advaita Ashrama, Calcutta.)

# Misapprehensions about Vedānta.

~~~~~By Basanta Kumar Chatterjee, M. A.

A common mistake made by Western scholars about the doctrines of Vedānta is that those persons who did not believe in many gods and in the efficacy of sacrifices were responsible for the speculations which are to be found in the Upaniṣads or—as they are collectively known—the Vedānta. Thus Dr. Winternitz, who is considered to be the latest authority on the subject, writes in his "History of Indian Literature" (Vol. I, pp. 226, 227): "We have seen how in some hymns of the R̥gveda doubts and scruples already arose concerning the popular belief in gods and the priestly cult. These sceptics and thinkers, these first philosophers of ancient India, did not remain isolated." Again, he writes (p. 231): "When the Brahmanas were pursuing their barren sacrificial science, other circles were already engaged upon those highest questions which were at last treated so admirably in the Upaniṣads. From these circles, which originally were not connected with the priestly caste, proceeded the forest hermits and wandering ascetics who not only renounced the world and its pleasures but also kept aloof from the sacrifices and ceremonies of the Brahmanas." The above reasoning is entirely false. Neither in the *R̥gveda-Saṃhitā* nor in any of the Upaniṣads has any doubt been expressed about the existence of minor gods or the efficacy of sacrifices. Sceptics have in some places been mentioned, but they have been mentioned only to declare that the sceptics were entirely in the wrong. There is not the slightest justification for the assumption that the origin of the Upaniṣads can be traced to this sort of scepticism.

We propose to examine the reasons given by Dr. Winternitz in support of

the theory stated above. He says that doubt about the existence of the minor gods has been expressed in *R̥gveda-Saṃhitā* (II. 12, VIII. 100, X. 121, and X. 129.)

Hymn II. 12 is a hymn in praise of Indra. The glories of Indra are mentioned and every verse ends in the refrain "He, O men, is Indra." Surely it cannot be the intention of this hymn to doubt the existence of Indra. On the other hand, the intention is to dispel all doubt, and it is for this purpose that the sceptics are mentioned. This is how the sceptics are referred to in the following verse:—

"Of whom they ask 'where is he?'
Of him they indeed also say 'He is not'.
Believe in him: for he,
O men, is Indra."
....."

Surely the writer of the verse had no doubt about the existence of Indra, nor does he imply that these sceptics were wise men or philosophers searching for One God.

Hymn VIII. 100 is a hymn in which some priests express a doubt whether Indra really exists, "whereupon Indra personally appears in order to give assurance of his existence or greatness." Surely the author of this hymn did not intend to cast any doubt as to the existence of Indra. As in the previous hymn, the intention of this hymn also was to dispel all doubt on this point.

Hymn X. 121 is the *Hiraṇyagarbha-Sūkta*. The refrain of each verse is 'कस्मै देवाय हुविषा विभेन'; Sāyaṇāchārya interprets the word 'कस्मै' to mean "to the god Prajāpati", so that the refrain will mean "We offer oblation to the god Prajāpati." This interpreta-

tion is perfectly reasonable. Dr. Winternitz, however, would interpret 'कस्मै' to mean "to which god", and says that the refrain means "To which god shall we offer oblation?" According to him this hymn expresses a doubt on the efficacy of offering sacrifice to the other gods. Even if we accept the interpretation of Dr. Winternitz, the utmost that can be said is that in this verse Prajāpati is praised as superior to the other minor gods and offering oblation to him is commended as more efficacious than offering oblation to the other minor gods. Surely this hymn does not justify the conclusion that the minor gods do not exist, especially because in this hymn it is clearly stated that the other gods worship the commands of Prajāpati.

‘उपासते प्रशिषं यस्य देवाः ।’

Thus in this hymn also there is clear mention of the existence of the minor gods.

Hymn X. 129 is the 'नसदीयसूक्त', in which Dr. Winternitz fancies that "scepticism finds its most powerful expression". He quotes from this hymn two verses in which the state of *Pralaya* is described,—how there was neither air, nor water, nor earth nor heaven, and God alone existed. From this Dr. Winternitz seems to conclude that this hymn denies the existence of gods, which is affirmed in other portions of the Vedas. It is obvious that Dr. Winternitz has made a serious mistake here. From the statement that the minor gods do not exist at the time of *Pralaya* it cannot be concluded that the minor gods do not exist at all. Men and beasts do not exist at the time of *Pralaya*, but they exist at other times. So also is the case with the minor gods. It is expressly stated in this hymn that "the gods came hither by this world's creation only". So there can be no doubt as to the existence of gods.

Thus there is no justification for the statement of Dr. Winternitz that in

some portions of the *Rigveda-saṃhitā* doubt has been expressed about the existence of the minor gods. But the fact that there were minor gods does not imply that the doctrine of the Vedas is polytheistic. Polytheism means the existence of many independent gods. If there are many minor gods subordinate to one Supreme God, it is monotheism and not polytheism,—especially if the minor gods are created by the Supreme God out of Himself—as the Vedas say. There are many hymns in the *Rigveda-saṃhitā* (e. g., the famous *Puruṣa-Sūkta*) where this Monotheistic doctrine has been clearly stated. Yet Dr. Winternitz refers on page 76 of his book to the "polytheism of the Vedic Indians". Here also the learned doctor is entirely wrong. The existence of One Supreme God is referred to in many places of *Rigveda-saṃhitā*, e. g., the *पुरुषसूक्त*, the *नसदीयसूक्त*, the *हिरण्यगर्भसूक्त*, and hence the doctrine of the Vedas can never be considered to be polytheistic.

If Dr. Winternitz is wrong in his statement that in some passages of the *Rigveda-saṃhitā* doubt is expressed about the existence of minor gods, he is equally wrong in saying that the persons who did not believe in the existence of minor gods and in the efficacy of sacrifices began the speculations which are to be found in the Upaniṣads. The learned doctor has taken it for granted that men who believe in one Supreme God can never believe in minor gods. In doing so he has imputed his own ideas on the subject to the sages of the Upaniṣads. For in the Upaniṣads it is nowhere stated that minor gods do not exist or that the sacrifices are inefficacious. On the other hand, there are frequent and clear references to the existence of minor gods and the efficacy of sacrifices. The Upaniṣads no doubt say that performance of sacrifices cannot be the highest aim of life. But that is because residence in heaven is not everlasting, so that a person who goes to heaven has to be born again on this

earth after some time. It is only by attaining the Supreme God that man becomes free from the cycle of birth and death. Hence the highest aim of life is to attain God, which is possible only through the knowledge of God. The Upaniṣads say that one should not perform sacrifices in the hope of reaching heaven, because the desire of enjoying heaven is an obstacle against the attainment of God. But the Upaniṣads also say that sacrifices should nevertheless be performed so that the mind may be pure and fit for the knowledge of God. In fact, according to the Upaniṣads, it would be futile to attempt to know God by contemplating on the teachings of the Upaniṣads without at the same time performing the prescribed sacrifices. For without performing sacrifices the mind does not become pure and, unless the mind is pure no amount of teaching will enable the searcher of God to know Him. We thus see that the conflict between sacrifices and the Upaniṣads exists only in the imagination of Dr. Winternitz.

As stated before, these misapprehensions about the doctrines of the Vedānta are commonly found among many Western scholars. What is more regrettable is that Indian scholars also who receive Western education make similar mistakes. Their knowledge of the doctrines of the Upaniṣads is often based on the writings of Western scholars, whose mistakes and prejudices they generally imbibe.

There is another type of mistakes made by the superficial student of the Vedānta. As the Upaniṣads say that *Brahma* alone exists and all else is illusion, he thinks that it is not necessary to follow the rules of conduct laid down in the Sāstras. But such is never the intention of the Vedānta—expressed or implied. The Upaniṣads say 'सत्यं वद', 'सर्वं कुरु'. The injunctions of the Sāstras constitute *Dharma*. If a person follows these injunctions, his mind becomes pure and fit

for the reception of Divine Knowledge. If a person violates these injunctions his mind becomes impure and therefore unfit for Divine Knowledge. There are other incidental consequences of *Dharma* and *Adharma*. One who performs *Dharma* goes to heaven. One who performs *Adharma* goes to hell. The Upaniṣads do not deny these theories. It may be urged how can the Upaniṣads support the theories of heaven and hell if everything except *Brahma* is illusion. The reply is that heaven and hell may be illusion, but so long as a man does not realize *Brahma* he is affected by the pleasures and pain of heaven and hell, even as he is affected by the pleasures and pain arising from objects of this world. The fact is that Śaṅkara admits a relative existence (व्यावहारिक सत्ता) of this world as also of heaven and hell, though he denies the absolute existence (पारमार्थिक सत्ता) of these things. So long as a man does not realize God he must follow the rules of conduct as laid down in the Sāstras, if he wants to avoid misery and also if he wants to purify his mind. It follows that the restrictions about diet, the distinctions of caste and difference in duties according to caste are admitted in the Vedānta, which contains many references to different castes. The rules of *Varyāśrama-dharma* are based on the Vedas (which include the Vedānta) and indicate how through difference one may realize unity.

Another fallacy connected with the Vedānta is that, since the Vedānta teaches that God is without form and invisible, hence it is a mistake to worship the incarnations of God and His images. It is true that God is invisible, but most men are incapable of worshipping God in His invisible and unthinkable aspect. In this matter (as in most matters) the Hindu Sāstras realize the difference in the capacity of different persons (अविवेकारभेद). He is able to worship God in His invisible form who is unmoved by the pleasures and pain experienced by his body. It is obvious that such a man is

extremely rare. For ordinary persons the proper course is to contemplate on the actions of God performed by Him when He appeared as an Incarnation. It would be futile—if not harmful—for them to try to worship God in His invisible aspect. It is beyond their capacity—outside their *adhikāra*. If they devoutly worship the manifestations of God and His images, they will be gradually fit to realize the absolute aspect of God.

In conclusion, we may refer to the common mistake of identifying the Vedānta with the philosophy of Śaṅkarāchārya. Śaṅkara's philosophy is only one way,—no doubt, a remarkable way,—of interpreting the Vedānta. But it is not the only way. Rāmānuja, Madhva, Nimbārka and others have interpreted the Vedānta in their own ways. While it is a cardinal feature of Śaṅkara's philosophy that the world is an illusion, other Āchāryas do not accept it. They say that

the world may be considered to be false only in the sense that it is ever-changing and ephemeral. Thus, even though one follows the Vedānta, one is not bound to accept the interpretation of Śaṅkara and admit that the world is an illusion.

The Vedānta is a very difficult subject and, if one relies on his own reason (generally full of prejudices and preconceived ideas), one is liable to misinterpret the subject. It is very necessary to know what the sages of old—who have spent their lives on the study and contemplation of the Vedānta—have got to say about the meaning of the Vedānta. For this purpose the student should read the *Brahma-Sūtras* of Vedavyāsa and the commentaries on these *Sūtras* and the Upaniṣads by saintly scholars like Śaṅkara, Rāmānuja and Madhvāchārya. It is advisable and also very convenient to study the subject under the guidance of a properly qualified teacher.



The Great Hour.

One who has pierced the heart of ancient gloom
With swarming suns and stars, who has endowed
The dreary face of earth with life and bloom,
Whose tireless and infallible hands have ploughed
Barren and pathless ages, evolving this
Heaven-bound race of men born out of his
Immortal self, so long enwrapped by cloud,
Leads now the way to earth's supreme release
From suffering and death, and opens the gate
To Life Divine. The hour's a-throb with fate.
Forces of darkness rise in all their might
Against the march of dawn; but vain the fight
To hold their mortal sway; their frantic rush
To upset and baffle only deepens the hush
Of new creation; no stumbling human power,
A high omniscience moulds the poignant hour.

—Anilbaran Ray.



Srikanthiya Siva-darsana.

By S. S. Suryanarayana Sastri, M. A.

Though nothing is definitely known as to when and where Śrīkaṇṭha lived and wrote, it seems fairly certain that he belonged to the period when sectarian strife was beginning to make itself felt in South India, as between Śaivism and Vaiṣṇavism. While it is said, on the one hand, that Haradatta wrote a commentary on Śrīkaṇṭha's *Saiva-bhāṣya*, it is asserted by Appayya Dīkṣita that Śrīkaṇṭha followed in the wake of Haradatta. Haradatta was a Brahman born of Vaiṣṇava parents in Kāṁsapura, a village in the district of Tanjore; but even in his infancy he became an ardent devotee of Śiva and maintained from the top of a red-hot iron tripod the supremacy of Śiva over all other deities. One of his works, called the *Pañcharatnamālūkū* seeks to establish this same supremacy in five verses. The arguments advanced in them were used at the court of the Chola King, Kulottunga, to compel all others to subscribe to a declaration that there is none higher than Śiva; and, when Rāmānuja's disciple, Kūreśa, refused to subscribe and had his eyes put out by the King, it was these same arguments that he refuted *seriatim* in the work called *Kūreśavijaya*. Apart from the traditions that allege Haradatta to have preceded or succeeded Śrīkaṇṭha, there is also considerable similarity of doctrine between the two. A rather detailed comparison of Haradatta's *Sruti-sūkti-mālā* with Śrīkaṇṭha's *Saiva-bhāṣya* has been set out by the present writer in an Appendix to his work on Śrīkaṇṭha. Bhaṭṭa Bhāskara, a Vedic commentator, believed to have lived in the 10th century A. D., is also found to have doctrinal affinities with Śrīkaṇṭha. It seems therefore reasonably certain that Śrīkaṇṭha belonged to the same milieu. All the greater is the credit due to him in that he him-

self preserved a spirit of eclecticism and sweet reasonableness, not allowing himself to be carried away by sectarian bias. Śrīkaṇṭha was pre-eminently a reconciler of Vedic with Agamic conclusions, of Śaivism with Vaiṣṇavism, even, perhaps, of philosophic absolutism with fervid monotheism.

As for all Hindu Āstikas, Scripture is the sole authority in final questions. Inference may be of some use as auxiliary to Scripture; but of itself it can take us nowhere. We may infer a cause of the world, perhaps on the analogy of human causation; but the analogy cannot warrant the inference of a single, omniscient cause. This conclusion can be given by revelation alone. And revelation may be roughly divided into two bodies of doctrine—the Vedic and the Agamic. Both are authoritative, since both alike are the work of Śiva, the omniscient and omnipotent, whose desires are eternally fulfilled, whose purposes always come true. If revelation failed to be authoritative, it could only be because of a defect in the author; but in Śiva there is no defect. The only difference between Vedic and Agamic truth is that the latter is open to all four castes, while the former is available to the first three alone. The twenty-eight Śaiva Āgamas expressly teach Śiva to be the Supreme Lord, the creator, sustainer and destroyer of the material universe, the material as well as the efficient cause, the Being that through His energy (*Śakti*) is immanent in the Universe and yet in His own being transcends it, the controller, the guide and the supreme goal of all souls. The Vedas and the Upaniṣads, where they teach the existence of *Brahma* without a more specific name, are to be

understood to refer to Śiva. Some of the Upaniṣads like the *Kaivalya*, the *Śvetāśvatara*, and the *Atharvaśikha* expressly exalt Śiva and thus have the same purport as the Āgamas. Where a few Upaniṣads like the *Subāla* exalt Viṣṇu they are either non-authoritative or they have only a secondary import, as will be evident from a full consideration of the whole text; the *Mahānārāyaṇa Upaniṣad*, for instance, contains a hymn, called the 'Nārāyaṇa Anuvāka', which apparently glorifies Viṣṇu; but the whole of the Upaniṣad, as judged from the passages at the beginning, middle and end, makes out the supremacy of Śiva; it stands to reason, therefore, that the 'Nārāyaṇa Anuvāka', too, should have the same purport: 'नारायणपरं ब्रह्म' means that *Brahma* (Śiva) is 'नारायणत्वं परं' (superior to Nārāyaṇa).

Brahma thus shown to be identical with Śiva of the Āgamas is the material as well as the efficient cause of the universe. Though the material cause, He is not subject to transformation (*pariṇāma*), what is transformed being His *Chit-śakti*; yet Śiva Himself is said to be the material cause, since energy and energizer are one. The souls, of course, are not created; they are eternal, as otherwise with their death and birth there would be destruction of acquired *karma* and influx of unacquired *karma*. The object of material creation is to make the souls engage in *karma* with a view to helping them to get rid of their innate impurity (*mala*). Since the souls will not engage in action unless the material world is made to look attractive and worth while (while, in fact, it is worthless) the Lord conceals its real nature. This is his function of *Tirobhāva*. When in due course the souls are perfected, He bestows grace on them and releases them; this is His function of *Anugraha*. Dread God as He is, He is yet beneficent and merciful. Even the periodical destruction of the world is an act of mercy, as that is intended to give rest to souls weary of the migratory cycle. He

is Rudra, since He drives away sorrow (रुद्रं द्रावयतीति).

Śiva without Śakti is nought. Not one of the predicates of omnipotence, omniscience, benevolence, etc. would apply to Him but for Śakti. There can be neither energy without energizer nor energizer without energy. Śakti is the mediatrix, as it were, between the Infinite and the Finite. The problems of the one and the many, immanence and transcendence, are got over with comparative ease because of the postulation of *Chit-śakti*, which is identical with the Lord and yet different from the Lord. The souls are neither barely identical with Śiva nor barely different from Him; nor is there a crude relation of *bheda-bhāva*; but through *Chit-śakti*, with which they are identical, they are identical with Śiva and yet different from Him.

The eligible souls study the Vedas and the Āgamas, reflect on their truths, adopt one or other of the modes of meditation prescribed therein and finally intuit *Brahma*. When they realize the Supreme Reality, that is, Śiva, though they may continue to see the material world, they do not see it as such; they are submerged in the ocean of bliss; and whatever they see is of the form of bliss, of the form of Śiva. Though in themselves the souls are atomic (Śrikanṭha strangely enough adopts here the same doctrine as that of the *Pāñcharātra* and *Vaiṣṇava Viśiṣṭā-dwaita* schools), in release they are pervasive and become themselves oceans of bliss; they have ceased to be bound creatures (*paśu*); they are untainted by any defect; they stand revealed in the fullness of their own stature; they are self-illuminated and possess all auspicious qualities; they attain the eight qualities of Śiva, *sarvajñatā*, *trēpti*, *anādivodha*, *swatantratā*, *alupta śakti*, etc.; for them even the Lord is not the ruler (*niyantā*), for they have passed beyond the sphere of rules and prohibitions. But the equality with Śiva that they thus attain is only in respect of enjoyment and the creation of such

objects as they may require for enjoyment. The creation, sustentation, etc. of worlds are exclusively the functions of Śiva.

Though in the end there is this much of difference between Śiva and the released souls, the meditation which leads to release is that of complete identity with Śiva. The devotee says "I am Thou, Thou art I", not "I am an element or aspect or part or a servant of Thee." So far there is recognition of perfect identity leaving the way free for a fulfilment of the system in Advaita philosophy, in spite of the express criticism of Advaita in some places. Yet another indication of possible Advaita leanings is contained in the references to the Nirānvaya-Upāsakas (the devotees of the non-related) and the statements that for these there is no departure along the path of light, etc. (*Archirādi-mārga*), as for inferior devotees. These and other indications have been fully exploited by Appayya Dīkṣita in the *Sivādwaitanirṇaya*, where he makes out that Śrīkaṇṭha was an Advaiti at heart and that his exposition of Śivādwaita, in which the supreme reality is presented as a personal God and the world—sentient and insentient—as His body, is solely for the benefit of those of inferior capacity.

It was also given to Appayya to stress and make full use of the absence of sectarian bias in Śrīkaṇṭha. So long as one worships a deity and conceives it in a particular form it is inevitable that one form should command greater devotion rather than another. And even when there is the rise to the conception of God as transcending the forms, *sāttvika*, *rājasa* or *tāmasa*, there is a tendency to apply the same name to this superior concept as to the lower concept. Thus, Viṣṇu is thought to be wholly *sāttvika*, Brahmā to be wholly *rājasa* and Rudra to be wholly *tāmasa*. The Vaiṣṇava who rises to the notion of God as transcending the three Guṇas and the three Mūrtis still conceives of that God as Viṣṇu; and a similar process is found

in the Śaiva devotees; the *Saguṇa Brahma*, who is above the three Mūrtis, is yet spoken of as Rudra, the *tāmasa* deity being distinguished therefrom and spoken of as Saṃhāra-Rudra. This much of sectarianism is inevitable in any theism. But sectarian bias does not stop with this; it goes on to revile and ridicule the concepts of other devotees; it laughs at Śiva as the mendicant whose ornaments are snakes and whose chosen home is the cremation ground; it makes fun of Viṣṇu as one who was helplessly and repeatedly reborn in the world of *samsāra* and holds Him to be no more than human. The revelations of either sect are scorned by the other and condemned as wilfully delusive. With such a spirit Śrīkaṇṭha has nothing in common. Viṣṇu for him is definitely inferior to Śiva, since Śiva is supreme; but He is inferior only to Śiva. He is indeed the prime expression of *Chit-śakti*. Vāsudeva is *Puruṣa*; and the being referred to as *Puruṣa* is none other than Paramēśvara—'पुरुषोऽसौ'. The Pāñcharātra Āgamas are misleading for reasons set out in the *Vedānta-Sūtras*; the worship of Viṣṇu, however, is not banned; for through that worship one may, in course of time, come to realize *Brahma*. This respect for other gods and other faiths is fully shared by Appayya Dīkṣita. Referring in some detail to the arguments of those who make out that Viṣṇu is all too human, he says, "Our head would burst if we were to subscribe to this heresy supporting itself on arguments culled from odd corners." Śiva, Śakti and Viṣṇu are to him three gems (*ratna-traya*). The Supreme Being who is the sole reality becomes, through *māyā*, apparently twofold, the *Dharma* and the *Dharmi*. The *Dharmi* is the transcendent efficient cause; the *Dharma* constitutes His *Ichchhā*, *Jñāna* and *Kriyā-śakti*; this *śakti* in turn becomes twofold, as male and female; in the former mode it is Nārāyaṇa, the material cause of the whole universe; in the latter form it is Ambikā or Umā, the divine consort of the transcendent cause; divinity belongs not to the *Dharmi*

alone but to the *Dharma* as well. Hence the godhead of Viṣṇu is unimpaired. "Only by reaching Him (Viṣṇu) can that place be attained, which belongs to the Immortal Primeval Blissful Being who is Light, who is worshipped by the sons of the Immortal, the gods among gods, the ancient ones:—

प्राप्यं कृत्वैव तस्य प्रपदनममृतस्याद्यमानन्दमूर्ति-
स्थानं भर्गस्य जुष्टं तदमृततनयैर्देवदेवैः पुराणैः ।
(*Ratnatraya-parikṣā*)

In such sentiments is expressed the true spirit of Indian eclecticism and that is essentially the spirit which marks the *Siva-darśana* of Śrīkaṇṭha.

Self-Realization.

~~~~~ By Swami Sivananda.

**T**here is something dearer than wealth, there is something dearer than wife, there is something dearer than the son, there is something dearer than your life itself. That dearer something is thy own SELF (*Ātmā*) Inner Ruler (*Antaryāmi*), Immortal (*Amṛta*). He who dwells in this eye, who is within this eye, whose body is the eye, whom the eye does not know, who rules this eye from within, is thy Self, Inner Ruler, Immortal. He who dwells within this wooden post, who is within this post, whose body is the post, whom the post does not know, who rules this post from within, is the Inner Self, Inner Ruler, Immortal.

O Prema ! there is a place where you will neither hear any sound nor see any colour. That place is *Parama Dhāma* or *Anāmaya Pada* (Painless Seat). This is the realm of peace and bliss. There is no body-consciousness here. Here mind finds rest. All desires and cravings melt away. The Indriyas remain quiet here. The intellect ceases functioning. There is neither fight nor quarrel here. Will you seek this silent abode through silent meditation ? Solemn stillness reigns supreme here; *Īśa* of yore attained this plane only by melting the mind in the silence. *Brahma* shines here in Its native effulgence.

In *Gītā* Bhagavān Sri Kṛṣṇa says:—

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।  
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

(VIII. 21)

"That unmanifested, the indestructible It is called; It is named the highest Path. They who reach It return not. That is My supreme Abode."

This body is certainly not meant for the satisfaction of petty ends. It is for rigorous penance here and infinite happiness hereafter. It is an instrument for achieving the goal of human life, i. e., the attainment of *Brahmajñāna*. It serves the purpose of a boat to take us across this ocean of *Samsāra* to the other side, the abode of Bliss, Peace and Immortality.

Is not a kingdom valuable enough to be owned ? Is not a summer-house or a pleasant garden with sweet smelling flowers delightful to live in ? Is not the company of young damsels with tender waists and lotus-like eyes dear as life itself, very pleasing ? Yet wise dispassionate men like Bhartṛhari, Buddha, Gopichand and so on had retired into forests, kicking all these things as worthless in order to realize the Self, which alone can confer immortality, infinite bliss and eternal peace.

You have spent eight hours in sleep and the rest in idle gossip, telling lies, deceiving others, in selfish activities, in gaining money. How can you expect spiritual good, how can you expect immortality, if you do not spend even half an hour in the service of God, in singing His Name and in Divine contemplation ? Religion is practical. Religion must become part and parcel of your daily life. Mere curiosity and a little bubbling juvenile enthusiasm and emotion cannot help you much in your spiritual growth and evolution. Struggle and sustained efforts are needed.

*Sṛṣṭi* is of two kinds, viz., *Jīva-sṛṣṭi* and *Īśvara-sṛṣṭi*. There is no pain in *Īśvara-sṛṣṭi*. Water quenches thirst. Fire gives warmth. Fresh breeze invigorates. Trees give shade. Cows give milk. Objects of "Mamātā" (Mineness) such as my wife, my house, my son, and so on are *Jīva-sṛṣṭi*. This gives pain. When you hear "A horse is dead", you are not affected. When you hear "your horse is dead", at once you begin to feel. The root of human sufferings is "Mamātā". Destroy "Mamātā" and rest in Atmic peace.

Sivaji engaged thousands of coolies to build a fort. He had the *abhimāna* (pride) that he was feeding all these persons. Sivaji's Guru, Swami Ramdas, understood this. He called Sivaji and asked him to break a big stone that was lying in front of his palace. Sivaji ordered a servant to do the work. When the stone was broken a frog that was inside jumped outside. Ramdas said, "O ! Sivaji, who has provided food for this little frog that was inside this stone ?" Sivaji felt ashamed and, prostrating before his Guru, said: "O Guru Maharaj, Thou art *Antaryāmi*. Thou hast understood my *abhimāna*, when I thought that these coolies are fed by me. Now *Viveka* has dawned on me. Protect me, O Lord. I am Thy disciple."

The root cause of human sufferings is the erroneous notion that the body is

the Self. Real renunciation consists in the renunciation of the wrong notion "I am the body" and the idea "I am different from *Brahma*."

Algebra, the science of abstract numbers, cannot be understood without a preliminary practice and knowledge of Arithmetic, the science of concrete numbers. *Kāvya*s in Sanskrit and higher Vedantic books cannot be understood without a preliminary knowledge of Sanskrit Grammar and manuals of logic like "*Tarkasangraha*". Even so, meditation on *Nirguṇa*, *nirākāra*, abstract *Brahma*, is impossible without a preliminary practice of concentration on a concrete form in the beginning. Approach to the invisible and the unknown is to be made through the visible and the known.

Just as coloured water penetrates freely and nicely a piece of cloth when it is pure white, so also the instructions of a sage can only penetrate and settle down in the hearts of aspirants only when their minds are calm, when there are no desires for enjoyments and when the impurities of their minds are destroyed. That is the reason why an aspirant is expected to possess the qualifications of *Viveka*, *Vairāgya*, *Sama*, *Dama* and *Uparati* before he practises hearing of *Srutis*, reflection and meditation. Discipline and purification of the mind and the *Indriyas* are the prerequisites of an aspirant on the path of Truth and Self-Realization.

Meditation is the royal road to attain Godhead. It is the *shortest route* which takes the aspirant direct to the destination of Divine consciousness. It is the divine mystic ladder which takes the Yogic student from earth to heaven. It is the divine ladder of *Yogis* which pushes them to the heights of *Asamprañhāta Samādhi*. It is the step in the staircase of *Chidākāśa* to take the aspirant to the highest storey of *Advaita-Niṣṭhā* and *Kaivalya-Mukti* of Vedantis. Without it no spiritual progress is possible. It is a rope-bridge that allows the devotees to glide easily to the

other shore of *Bhāva-Samādhi* and drink the honey of *prema* and nectar of Immortality.

*Om* (A+U+M) is everything. *Om* is the name or symbol of God, *Iśvara* or *Brahma*. *Om* is your real name. *Om* covers all the threefold experience of man. *Om* stands for all the phenomenal worlds. From *Om* this sense universe has been projected. The world exists in *Om* and dissolves in *Om*. 'A' represents the physical plane, 'U' represents the mental and astral planes, the world of spirits, all heavens. 'M' represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond the reach of intellect. *Om* represents all. *Om* is the basis of your life, thought and intelligence.

Assert:—

*I am the Immortal Self in All. Om. Om. Om.*  
*I am the Ocean of Light. Soham. Soham. Soham.*  
*I am Infinite Knowledge and Bliss. Om. Om. Om.*  
*I am an Embodiment of Peace. Analhaq.*  
*Analhaq. Analhaq.*  
*I am All-pervading Consciousness. Sivoham.*  
*Sivoham. Sivoham.*

Meditate on *Om* and its meaning with *Bhāva* and realize *Sat-Chit-Ananda Atmā* and shine in Divine Glory.

Meditate:—

*"I am distinct from the three bodies.*  
*I am different from the five sheaths.*  
*I transcend the three Guṇas.*  
*I am Sūkṣhṇ of the three Avasthās."*

Just as one thread penetrates all flowers in a garland, so also one Self penetrates all these living beings. In *Gītā* you will find—

‘मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।’

"All this is threaded on Me, as rows of pearls on string."

(VII. 7)

When one *Atmā* dwells in all living beings, then why do you hate others ? Why do you sneer and frown at others ? Why do you become indignant towards others ? Why do you use harsh words ? Why do you try to rule and domineer over others ? Why do you exploit others ? Why are you intolerant ? Is this not the height of your folly ? Is this not sheer ignorance ?

Behold this one Self in all. Give up the idea of diversity. Love all. Be kind to all. Serve all. You will be established in *Brahma* or Highest Consciousness.

OM !

OM !

OM !

## Love for God.

This—the Divine Self—is dearer than a son, dearer than wealth, dearer than any other thing. It is more intimate than all else inasmuch as it is our own soul. If anyone were to say of one who called some one other than the Self dear, "He will lose his dear one," certainly it would be so. One should worship the Self alone as dear. He who worships the Self alone as dear, that dear thing which is his will not perish.

(*Bṛhadāraṇyaka Upaniṣad* 1. 4. 8)



## Prayer of a dying man.

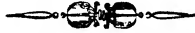
The face of Truth is covered with *bright rays*  
As with a golden bowl. Sun-god, do thou  
Reveal that face to him that follows truth  
That he may see it. O All-Nourisher,  
Thou Only-seer, Lord of the dead, O sun,  
O child of the Creator, part thy rays  
And gather in thy glory. I behold  
Thy form—that loveliest form of thine—and He,  
Yon Spirit, I become *one soul with* Him.

My breath be to the air, to the Immortal;  
Then this my body's ending *shall be* ashes.


So be it, In the Name of God, So be it !  
Heart mine, remember thou thy works, remember.  
Heart mine, remember thou thy works, remember.

O Fire divine, O God who knowest all our ways,  
Lead us by a right path to our well-being.  
Remove from us crooked evil;  
So shall we offer to thee hymns of most abundant praise !

(Iśa Upaniṣad 15—18)



## Sivoham.

f the many aspects of the philosophy of the Vedānta there is nothing more inspiring than the doctrine that man is an integral part of the Universal Spirit. There is no limit to the possibilities of his development; in fact, he can become God Himself. If he does not rise to the heights of divinity, it is certainly his fault. While the other religions of the world have stopped with the position that human beings are the children of God, the Vedānta has boldly gone a step further to assert that man is God's manifestation. It is a gospel of self-reliance and aspiration for which there does not seem to be any parallel in the philosophic thought or the spiritual realization of the world. If this Special Number of the *Kalyāṇa-Kalpataru* does something to make the millions of this land understand this sublime message, it will have done enough.

~~~~~P. Seshadri, M. A.

Sankaracharya's Analysis of Experience.

~~~~~By S. V. Dandekar, M. A.

**M**etaphysics has been variously defined. Common people usually understand by metaphysics 'a science dealing with God, Man and Nature'. Aristotle, the great Greek philosopher, defined it as the science of being *qua* being. A modern positivist defines it as "a sum-total of all sciences". Taylor says that "it is a science that tries to sift the real from the unreal". All these attempts are, however, not quite satisfactory; for most of them fail to give us the exact nature of the subject-matter with which the science deals. The best definition is given to us in J. S. Mackenzie's 'Outlines of Metaphysics'. It runs thus—"Metaphysics may be provisionally defined as the science that seeks to deal with experience as a whole or rather as a systematic unity." As Sir Radhakrishnan rightly says, "Metaphysics is in the last resort a consideration of what is implied in the fact of experience." In the search after the Ultimate Reality our starting-point must always be 'experience'. To point out the importance of the word 'experience' in the definition of metaphysics, we take liberty to quote *in extenso* a very suggestive paragraph from J. S. Mackenzie's 'Outlines of Metaphysics'. \* "Finally, the use of the term 'experience' suggests at once the point of view from which it seems necessary to approach our subject. If we simply set out with an attempt to understand the Universe, we seem to be embarking on an infinite sea without a compass or rudder. The term 'experience' suggests at once our point of departure—the consciousness of some individual mind—and so provides us with something of the nature of a guiding principle. It is here perhaps, more than in anything else, that

modern philosophy has an advantage over that of ancient Greece. Whatever may be the differences among modern philosophers in other respects, all are practically at one in this, that what we have to seek to understand is the content and implications of our conscious experience. This we owe to Descartes, more than to any other man; but indeed it was the point to which Greek philosophy itself led up." We may even enunciate a general rule that every fresh attempt in the form of a new Metaphysical theory means a fresh attempt to interpret the fact of experience.

This importance of the interpretation of experience was clearly cognized in the West only after the efforts of Descartes, Locke and Kant. It was known to Indian philosophers, however, long before Descartes was born. That Śāṅkara clearly recognized the importance of Experience, can be seen from the way in which he opens his *magnum opus* (the *Sāriraka-Bhāṣya*) with a clear statement regarding our 'phenomenal experience'.

It is to be noted that even though Śāṅkarācārya is an orthodox thinker and is very often seen offering a harsh criticism of the potency of intellect to know the Ultimate Reality, he does not always rely on *Sruti* for a proof of the existence of *Brahma*. In the statement of his philosophy we can clearly observe an epistemological approach to Absolute Idealism. Differences in the advocacies of different ontological theories can be ultimately traced to different epistemological theories, *i. e.*, different kinds of analysis of experience. For instance, the different ideas of the Ultimate Reality in the case of Śāṅkara and Rāmānuja can certainly be traced to the diverse results of their analysis of experience. Thus it is



because the analysis of experience is so very closely connected with the ultimate determination of the nature of Reality that an humble attempt is made in this essay to put before the readers Śankarāchārya's analysis of experience.

The word 'experience' usually connotes a kind of relation. And the two terms of the relation are usually named as subject and object. The two modern schools in the Western philosophy,—the Idealist and the Realist,—are divided just on the score of their diverse interpretations of this relation between the subject and the object. Now-a-days Idealism\* is looked upon as a philosophical doctrine which conceives of knowledge or experience as a process in which the two factors of subject and object stand in a relation of entire dependence on each other as warp and woof. Realism, on the other hand, is defined† as a philosophical doctrine according to which experience is what is technically called a relation of one-sided dependence. That there may be experience at all, and that it may have this or that character, there must be real things of determinate character; but that there may be real things, it is not necessary that there should be experience. Śankara is a realist so far as his phenomenal experience is concerned.

That Śankara is a realist will be clearly seen from the following points:—

(A) The opening passage of his well-known *Bhāṣya* on the *Brahma-Sūtras* runs as follows:—

‘युष्मदसत्प्रत्ययगोचरयोर्विषयविषयिणोस्तमः प्रकाशवद्विरुद्धस्वभावयोरितरेतरभावानुपपत्तौ सुतरामितरेतरभावानुपपत्तिरित्यतोऽसत्प्रत्ययगोचरे विषयिणी चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य तद्वर्माणं चाभ्यासः ।’

An examination of this passage shows that he begins with ‘युष्मत्’, something very strange, had Śankara been a subjective Idealist. Secondly he refers to the object and the subject in the plural as ‘you’ and ‘we’. Thirdly he says that they stand opposite to each other contrasted like light and darkness, and incapable of identification. Lastly, our practical life, however is worked out with the superimposition of the qualities of one on the other.

#### (B) HIS CRITICISM OF CHARVAKA, THE INDIAN MATERIALIST

Chārvāka considers consciousness as a by-product of the mixture of four elements—पृथ्वी, अप, तेजस्, and वायु (earth, water, fire and air). Individually each may not contain consciousness, but together they produce this fresh quality—consciousness—as certain ingredients, not in themselves intoxicating, produce intoxication, when mixed together. Thus consciousness is only an epiphenomenon or an appendage of body.

Śankara urges the following points against this view, which bring out his realistic inclination:—

(a) How can consciousness perceive the elements and their products, if it is itself one of them? Is it not contradictory that anything should act upon itself? Fire cannot burn itself and not even the best-trained acrobat can mount on his own shoulders.

(b) If consciousness were a mere quality of the elements and their products, it could not make them objects of its own perception, external to itself, any more than forms can make their own colours their objects.

(c) The body changes, but the self is permanent. Its recognition of itself as a conscious agent and its memory of the past would otherwise be impossible. This implies the idea of the externality of the object.

\* An article on Idealism in “Encyclopedia Britannica.”

† Taylor: Elements of Metaphysics, Page. 67

(C) HIS CRITICISM OF  
VIJÑĀNAVĀDA

According to a *Vijñānavādī* a follower of one of the four schools of Buddhist thought, the process of perception is internal. The source of perception, its object and the resulting knowledge exist only in the mind, i. e., *Buddhi*. Thus a *Vijñānavādī* denies the existence of an object external to the perceptive process. This school is sometimes called a school of Subjective Idealism. But it is better called a school of 'psychological idealism'. For it does not believe in the existence either of a metaphysical spiritual ego or of a logical perceiver who remains the same. Śāṅkara has criticised it in the following manner†:—

It is impossible to conceive the non-existence of external objects. For—

(a) Every moment we perceive an external object such as a post, a wall, etc., to deny their reality outside consciousness is as absurd as for a hungry man to deny the satisfaction of his appetite after a good meal.

(b) Every Buddhist practically admitted the existence of external objects when he said that he did not find externally an object. Such a language is impossible where there is no external object at all.

(c) You cannot set aside the evidence of the senses altogether.

(d) The argument from dream has no value. For waking experience implies an agreement of the experience of various perceivers.

From the above points it clearly follows that Śāṅkarāchārya, like the Nyāya and Sāṅkhya systems and like Rāmānuja and others, is a realist, so far as practical experience is concerned. Where Śāṅkara really differed from Nyāya and the later theistic Achāryas was in his belief in a knowledge where there was

no subject-object relation. Śāṅkara says that *Ātmā* or Self is not a knower. He is knowledge itself. This doctrine we find clearly stated in two places:—

First, in his commentary on 'सर्वज्ञानमनन्तं ब्रह्म'—a famous passage in the *Taittiriya Upaniṣad*. Here Śāṅkara explains the word 'Jñāna' as follows:—

‘ज्ञानं ज्ञतिः अवबोधः । भावसाधनो ज्ञानशब्दः न तु ज्ञानकर्तृ, ब्रह्मविशेषणत्वात् सत्यानन्ताभ्यां सह ।’

Śāṅkara says that the *Jñāna* described in this passage cannot be conceived to have a duality. For then it cannot be considered to be infinite. He says:—

‘यत्र न अन्यद् विजानाति स भूमा । अथ यत्र अन्यद् विजानाति तदल्पम् ।’

It may be asked why we should not maintain that the same *Ātmā* becomes both the subject and the object. To this Śāṅkara's reply is that there are no parts in the *Ātmā*.

Secondly, in his commentary on—

‘यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति...।  
यत्र त्वय सर्वमात्मेयाभूत्तत्केन कं पश्येत् ।’

(*Bṛhadāraṇyaka* IV. v. 15)

When the self is all this, how should he see another, smell another, taste another, salute another, touch another, know another? Śāṅkara advocates the theory of this same transcendental knowledge.

To sum up, Śāṅkara's views on this point can be briefly summarized as follows:—

According to Śāṅkara there are two kinds of knowledge, one on the phenomenal level, wherein obtains a dualism of subject and object, and the second on the Absolute level, wherein the distinction between the subject and the object is transcended. Śāṅkara maintains that in the first case it is absolutely necessary to regard an object of perception as distinct from the perceptive process. For no process can perceive itself. His

† Vide *Sariraka-Bhāṣya* III. iii. 83.

speciality lies in believing in a higher superconscious state where there is no duality of subject and object. It is *Chitīmātra*, of the nature of mere awareness.

Later theists, especially Rāmānuja among them, have criticized this aspect of Śankara's theory of knowledge. Rāmānuja in his commentary on the first *Sūtra* says:—

‘न च निर्विषया संवित् काचिदस्ति, अनुपलब्धेः ।  
विषयप्रकाशनस्वभावतयैवोपलब्धेरेव हि संविदः स्वयं  
प्रकाशता समर्पिता । न च स्वापमदमूर्च्छादिषु  
सर्वविषयशून्या केवलैव संवित् परिस्फुरतीति वाच्यम्,  
योग्य ज्ञानुपलब्धिपराकृतत्वात् ।’

The Naiyāyikas also object to the ‘*Nirvikalpa Jñāna*’ theory of Śankara.

But Modern Idealism seems to incline definitely towards the position of Śankara. In his ‘Elements of Metaphysics’ Mr. A. E. Taylor concludes that the fundamental characteristic of experience is its

immediacy—the fact that in experience as such the existence and the content of what is apprehended are not mentally separated. Mr. Taylor further argues that this immediacy may be due, as in the case of mere uninterpreted sensation, to the absence of reflective analysis of the given into its constituents or elements. But it may also be due to the fusion at a higher level into a single directly apprehended whole, of results originally won by the process of abstraction and reflection. Of course, the writer is not prepared to identify the transcendental knowledge according to Śankara, wholly with the immediate experience at a higher level according to Mr. Taylor. He has referred to Mr. Taylor's views just to show how modern Absolute Idealists are disposed to accept two grades in knowledge and how the higher grade according to them approaches Śankara's conception thereof. The matter, the writer thinks, is ultimately to be determined by personal ‘experience.’

## God and The Soul.

Truly this All is God ! As born of Him, returning to Him, breathing in Him—So let a man with peace at heart meditate thereon.

For man is in truth a thing that yearns. As is a man's yearning in this world, such does he become on his departing hence. *Therefore let him yearn for God in meditation thus:—*

Of mind is He made; Life is His body; Light is His form. His purpose is truth, His spirit is space. His are all deeds, all desires; His are all scents, and all tastes. Pervades He this All, Silent, Unconcerned.

He is my Soul within my heart, smaller than a grain of rice or barley, smaller than a mustard-seed or a canary-seed or a husked canary seed. He is my Soul within my heart, greater than Earth, atmosphere, and the heavens, greater than these worlds.

His are all deeds, all desires; His are all scents and all tastes. Pervades He this All, Silent, Unconcerned. Such is my Soul within my heart; Such is God. To Him shall I be united on my departing hence. He who has felt this truth can know no doubt.

Such was the teaching of Śāṇḍilya.

( *Chhāndogya Upaniṣad III. XIV* )

# Mayavada, a new perspective.

~~~~~By A. B. Purani.

There are two principal ways of approaching a philosophy: one, philosophico-spiritual, and the other, social-vital. No system can be correctly weighed from the latter viewpoint alone. We shall, however, touch upon it here and then consider the former.

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Māyāvāda, like all other systems of philosophy in India, has a vast background of spiritual experience. No attempt at renaissance in India can, therefore, afford to ignore the precious heritage which Śāṅkara-Vedānta has bequeathed to us. It has given a detached and impersonal view of the cosmos, of man and of nature. It affirms the fundamental freedom of the Spirit in man, however enmeshed it may be in ignorance, duality, desires and suffering. According to Māyāvāda, the Spirit in man is free, pure, divine. Māyāvāda reduces all earthly greatness to mere nothing. The Spirit in man stands as Master above the cosmos. The plenitude of his spiritual wealth is far greater than all worldly power and opulence. In the midst of conflicting dualities of life it teaches equality of the Spirit. It insists on the acquirement of peace as a primary condition of Spiritual ascension. To a world torn by selfishness, egoism and division it has boldly proclaimed, like Buddhism, the unity of all life and of all being. Renunciation is one of its most characteristic corollaries; for only by renouncing the ephemeral is the Eternal to be gained. All human distinctions of small and great had to disappear in its all-enveloping unity. It fixed the gaze of man to the Infinite, and made him look to his mundane existence in the light of the Infinite.

But these great gains were not without some disadvantages from the social and national points of view. The *Sannyāsi* was an enlightened outcaste. He was above social standards and his standards were therefore not to be imitated by the man of the world. Thus, while he proclaimed the oneness of all beings, the rigid gradations of social orders did not admit even elasticity in their constitution. Another result of the predominance of Māyāvāda was the impoverishment of the various fields of life, because some of the best men abandoned life as unreal and pursued an unsocial ideal. The call of the Infinite fascinated some of the strongest of men. The very idea that they were one with the Infinite gave them satisfaction. To think that no standards, ideals, ideas and duties could bind them must have given them a sense of supreme liberty (freedom) and even nonchalance.

And yet a gulf was created between theory and practice even in the lives of these *Sannyāsīs*. For it was not possible to remain without action so long as life lasted. Ultimately a time came when the term "Vedānti" became notorious for the gulf between preaching and practice. It became a term of reproach. Śāṅkarācārya himself had to traverse the length and breadth of India and write monumental works in order to preach the unreality of the world and the futility of action.

This idea of illusion of the world was not confined to the *Sannyāsīs* only. It was largely accepted as the true and the highest philosophy by many who could not follow it intellectually, but who nevertheless, under the stress and struggle of life, and the

influence of wandering Sannyāsis, accepted it as the correct teaching of Indian religion. These men of the world could not renounce life, but, while compelled to live it, they condemned it as *Māyā*. They began to look down upon themselves as unworthy creatures, fallen into Ignorance. They could neither get the satisfaction which comes of the pursuit of the Eternal, nor the full measure of the pleasures, joys and victories of life. Progress, in material sense, inventions, adventures, in short, power to meet life, began to dwindle. Great conquests and vast empires became more and more rare.

Against this may be urged the fact that it was Śaṅkarāchārya who stemmed the tide of Buddhism in India and saved Indian culture from the demoralization that was fast threatening the structure of decaying Buddhism. Śaṅkara kept the Indian mind to the Vedas and the Upaniṣads, and the *Gītā*, and rejuvenated the Purāṇas. With this view we shall certainly agree. But, if it has rendered great services in the past, it need not now be accepted as a final word of Indian genius in the field of philosophy for all eternity. New orientation of the whole Indian culture is now overdue. As in the past, so now we are at the beginning of an age when we shall have to reevaluate our past and envisage the future from a different perspective. The movement of life always compels living races to readjust their lives and viewpoints. In that task we shall neither repudiate the gains of the past nor accept blindly the shortcomings of the present.

Let us see some of the salient points of Māyāvāda.

"*Brahma* alone is real, the world is an illusion; *Jīva*, the individual being, is no other than the *Brahma*."* This may be taken to summarize the Māyāvāda. We

have avoided the term 'Vedānta' or 'Adwaitavāda' purposely, here, for many other schools of Indian philosophy besides Māyāvāda would legitimately claim to be included in it. One may put the quintessence of Māyāvāda in another form. It primarily preaches that "All is One", as also "All exists in the One" and "Nothing is except the One".

All systems of philosophy, especially all systems that come under the class of Vedānta, regard the Upaniṣads as their fountain-head. This is true in the sense that the Upaniṣads express the main truths of all the Vedānta. But the Upaniṣads are not cast into the mould of the intellect. The thought of the Upaniṣads is intuitive, not intellectual. Its vision is inspired and illumined—not mental and idealistic. Vedānta as post-Upaniṣadic and post-Śaṅkarite is mainly intellectual. The method of the Upaniṣads is that of direct Knowledge or Realization through consciousness. There is a force of poetic vision and fervour, a flavour of actual experience in the utterances of the Upaniṣadic sages: in the writers and exponents of the classical Vedānta there is force of convincing logic, sometimes persuasive eloquence, and often argumentative subtlety. The Upaniṣads are more comprehensive and synthetic, the Vedānta more exclusive and analytical.

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Śaṅkara's Māyāvāda has prevailed in India as an authoritative exposition of the Upaniṣadic philosophy. We must remember the historical fact that the great Buddhistic period had intervened with its powerful intellectual stress, in order to view the Śaṅkara-Vedānta in its proper perspective. It was with the intellect that Śaṅkara sought to defeat the non-Vedic Buddhists. It is his Māyāvāda that has dominated Indian thought and Indian view of life for seven centuries after the decline of Buddhism. Not that there was no discordant voice to

* 'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः' ।

the dominant and victorious note of Śāṅkara's Māyāvāda.* There are, for instance, the Vaiṣṇavas, who do not accept Māyā at all and have quite a different way of explaining the nature of the Absolute. They admit two natures of the Divine. They prescribe a different way of attaining liberation. Even their conception of it, as that of the Absolute, is quite different. The Tantras also not only did not accept Śāṅkara's Māyā as a creative but illusory power, but they stressed the conception of the Divine *Śakti* as the ultimate and absolute Reality. They consider the Divine *Śakti*—the Divine Power—as the highest attainable aspect of the Divine, or even of the Absolute. The Tantras, thus, put Māyā in a very different light. In fact, they turn Śāṅkara's illusory Māyā into the *Śakti*, the dynamic aspect of the Divine. And they put this dynamic aspect as the Supreme attainable, and nothing, according to them, is attainable except through the intervention of the *Śakti*, this dynamic divine Power.

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It would be pertinent to point out that what is popularly known as Māyāvāda is not exactly what the Upaniṣads have taught. The Upaniṣads are more comprehensive and integral, less rigid and exclusive than Māyāvāda. The *Īṣopaniṣad* is one of the oldest and in it we find the reconciling note in which the Transcendence as well as the manifestation of the *Brahma* is regarded the highest spiritual experience. The very opening sentence 'ईशावास्यमिदं सर्वम्'—"All this is for habitation by the Lord"—indicates that it does not look upon the world as an illusion.

* There is a difference of opinion among scholars as to whether Śāṅkara really believed in Mayavada. There is a school of interpreters who believe that Śāṅkara was not a Mayavadi. We are publishing on page 67 an article from a stalwart protagonist of this school who has tried to prove that Śāṅkara was not a Mayavadi.

Further on it says:—

संभृतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा संभृत्यामृतमश्नुते ॥

(*Īṣopaniṣad* 14)

"He who knows that as both in One, the Birth and the dissolution of Birth, by dissolution crosses beyond death and by birth enjoys immortality*" That is to say, "The transcendence of the birth by possession of the unborn self makes man transcend Death, but acceptance of Birth, no longer separate, egoistic, is the means of enjoying immortality." (Sri Aurobindo).

In the *Taittirīya Upaniṣad* we find: 'अन्नं ब्रह्म'—"Matter is *Brahma*". In the Upaniṣads there is no question of always leaving the objects of the world; for they describe the states of the liberated man as often by describing him as अन्नगः ('one full of material plenitude') and अन्नदः ('one who takes delight in matter.') as by making him renounce everything.

The *Svetāśvatara* says about the Divine:—

‘त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि ।’

"Thou art the woman, Thou the man; Thou art the young boy and the maiden, Thou art the old man leaning on the staff." We have to observe that it does not say "Thou *appearest* to be woman, but thou *art* the woman. Such quotations could be multiplied.

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When we say that the philosophy of the Māyāvāda is intellectual, we do not mean that it is merely speculative. Such philosophies belong to the West. All our philosophy—even our most intellectual philosophy—relies on the background of experience. And it may

happen—as very often it does—that the formulation of the intellectual philosophy present, the experience in a way which makes it look one-sided or partial. In Māyāvāda, for instance, we find an extreme intellectual statement of certain spiritual experiences. We must always be on our guard when we allow the intellect to formulate a philosophy. But Māyāvāda relies too much on intellectual ratiocination. For the human mind to dogmatize about the Absolute is a futile endeavour and the mutually conflicting conclusions arrived at by different exponents can lead to no ultimate certitude. All post-Śāṅkarite exponents of Māyāvāda rely upon reason and argument. From the point of view of Māyāvāda itself the intellect cannot be the proper judge of these truths, which are supra-intellectual, while the human intellect itself is within the realm of *Māyā*.

The easy appeal which Māyāvāda makes to a Western mind is mainly due to this rationality. There is no doubt that the Māyāvāda of Śāṅkara has a fascination and a great charm of its own. It is fearless in its speculative flight, bold in conception, inexorable in carrying all its premisses to their logical conclusions. It is daring and uncompromising, consistent and rational,—once the first premisses are granted. It has also an idealistic side reducing not merely the world but the whole cosmos to an illusion. It installs the human soul on the throne of the Absolute, making him the sole reality. Standing on the pinnacle of the identity with the Absolute the human spirit may justly feel satisfied and proud of its status.

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According to Māyāvāda the Ultimate Reality is Indeterminate Infinite. We may call it *Brahma*, or *Sat-chit-ānanda* or *Para Brahma*, or the One, or merely *Tat* (That) or Absolute according to our liking. That indeterminate Infinite has no quali-

ties, no relatives, no features, no actions, no nature, no movement. It is "*Neti, Neti*" *i. e.*, no positive description would exhaust all its infinity. It is eternally indeterminate. It can, therefore, originate nothing, create nothing,—neither Cosmos nor life. How, then, came the Cosmos? The Māyāvādī says, "By '*Māyā*,'"—that is, by a power of creating illusions inherent in this indeterminate Absolute. And "what is this *Māyā*, this power of creating illusions?" The Answer is, "It is." Nothing more can be said about it. And yet, "somehow," says the Māyāvādī, "it is not". So the question to be resolved is, "Can the Infinite Indeterminate or Absolute have the power of multiple self-determination? Or, in other words, can the One become the *Māyā*?" This question is not properly answered by the Māyāvāda, which replies by practically shelving the question. In the Māyāvāda, the transcendence of the Infinite is accepted and explained, but its manifestation is not.

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The difficulty of reconciling the transcendence and the Manifestation of the Infinite arises from the mind's habit of rigid contradictions. The human mind by its very nature is incapable of conceiving contraries as mutually compatible in the same entity. In life as well as in the supra-physical levels of Consciousness all these rigid contradictions of the mind have no validity. The mind cannot conceive of an Absolute or *Brahma*, or the Infinite, determining its various self-formations without itself ceasing to be the Absolute or the Infinite. It cannot think of an all-knowing Reality subjecting itself to seeming Ignorance for a play of progressive unfoldment of its own Omniscience. Nor can it conceive of Infinite Delight hiding itself behind the mask of apparent suffering and pain to await its self-discovery and play of multitudinous movement.

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It is difficult to understand why evolution as a process of manifestation should

have taken place unless we accept that the universal nature has a purpose in adopting it. In the light of Māyāvāda no reason would be necessary; for the process of evolution as well as the result of it,—the cosmos,—is all an illusion. When we speak of evolution it must be remembered that it is not the evolution in the Darwinian sense only. That is to say, it is not the evolution of physical forms only that is primarily implied, but the evolution of consciousness. Evolution has been twofold: one, psychological and the other, physical. The ancients knew about the first and had glimpses of the second; the moderns have tried to work out the second and are gradually coming to accept the first.

The purpose of this cosmic evolution from matter to primary forms of life and the further evolution from vital consciousness to mental nature is inexplicable unless we accept that nature (or *Māyā*, for it is the same) has a purpose in it. We have then to grant that this process need not stop with the evolution of mind and that there are ranges of consciousness higher than the mind which it is the aim of evolutionary nature progressively to unfold. It is the experience of man throughout the historical period that these higher than mental states are not only attainable but the very sense of cosmic evolution.

The laws prevailing there are a complete reversal of the laws of the mental, the vital and the physical realm. This law of the higher states may be summarized most aptly in the language of the Veda, the oldest document of man as the attainment of 'सत्यं ज्ञानं ब्रह्म'—"The Truth, the Right, the Vast."

It is the attainment of these as yet unrealized ranges of consciousness that is the aim of man's progress. To bring these higher states of Truth-consciousness, of the right dynamic movement and the experience of Infinity is the aim of universal manifestation. If we accept

this necessity of a progressive evolutionary manifestation of the Divine, then we cannot regard the whole cosmic movement as an illusion cast by ignorance upon the featureless Absolute.

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In case all the implications of Māyāvāda are accepted, the Omniscience and the Omnipotence of the Divine remain absolutely unexplainable. We cannot have it both ways. Either the Divine is Omnipotent and Omniscient or He is not. If He is, then all things are ordered by Him in His all-knowing wisdom and there is no room for a fundamental illusory power to creep in in spite of Him.

And, if we accept the Omnipotence of the Divine—and there is no escape from it if we accept any Divine at all, for Omnipresence, Omnipotence and Omniscience are the inalienable qualities of the Divine—, then the possibility of a direct escape into the featureless Absolute, leaving aside the fiat of the Omnipotent, of which the Māyāvādīs speak, becomes more problematic. One may grant that the Idea of merging into the Absolute is fascinating. Yet how does such an escape in the Absolute come about without the sanction of the Divine will remains an inexplicable mystery. The Divine will, on the contrary, seem to insist on the continuance of the cosmos and not on an escape.

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The Māyāvāda leaves unexplained Avatarhood, one of the important tenets of Indian Culture. Why should the Divine descend into birth on earth if the whole cosmic endeavour is an unreality, a non-existence from which the best one can do is to escape as soon as possible? It is unbelievable that the Divine, who is responsible for the creation, should purposely seek to keep his creatures in ignorance, and indeed perpetuate their ignorance, not merely by allowing the principle of universal ignorance to creep

into the very fabric at the outset but by Himself descending into the world of matter. In that case we have to grant that He wants to deceive his creatures consciously and wishes to hand them over more perfectly bound to the ignorance.

But, from the point of view of the cosmos as a progressive manifestation of the Divine, such an Avatar, a descent of the Divine Consciousness in humanity,—in matter, we can say—is quite understandable. The spirit involved in Matter is struggling to overcome the difficulties of Nature throughout the course of evolution. The successes that have been scored in it have not been won without the help of the Divine. If it is true that the spirit imprisoned in matter is pushing upward towards higher reaches of the Infinite in course of evolution, it is equally true that the Divine, eternally free, is pushing downward for more and more perfect manifestation on earth. The Avatar is the crucial meeting-point of the two. It is this descent of the Divine, His Avatār, that discounts the mere promise of happiness in a far-off heaven or of spiritual fulfilment in a Beyond, which is held out by many religions as the only hope for humanity. There are some schools of thought that promise fulfilment on earth, like some mathematical entity, at the end of indefinite Eternity. Avatarhood brings the Divine nearer to humanity. That the Divine should bear the burden of human evolution and the difficulties confronting human nature and its transformation gives more hope to the human being. That is to say, it makes the Divine participate in the human endeavour, and thus brings the Divine nearer to man. Evolution, thus seen, becomes a work as much of the Divine as of nature or of man, for on all crucial stages the Divine intervenes not only with His power, and all-knowing wisdom but with His saving grace. Thus, in the difficulties that meet human nature and its transformation and all its decisive

steps the burden is borne by the Divine and this justifies the spiritual experience of the Divine as the guide and the friend living in the hearts of men and as the charioteer of the race.

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The Māyāvāda explains the cosmos by what is called *Adhyāropa* or *Adhyāsā* or the theory of superimposition. It is more popularly illustrated by the common error of man when he mistakes a rope for a serpent in darkness. The rope here is the Absolute, the serpent is the cosmos and darkness is *Māyā*. By the power of *Māyā*, the human soul imposes on the Absolute the existence of the cosmos, which, in reality, is nonexistent.

This illustration, it may be seen, is not quite applicable. For, though the serpent in the illustration does not exist in the rope, it is not altogether a nonexistence. The serpent does exist somewhere else. And so the cosmos is a Reality somewhere—though it may not be real as conceived and felt by the various ignorant egos. It is not, therefore, a mere nonexistence.

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Thus it seems imperative that, if we are to regard the human being from the new angle which we have envisaged, our ideas of ignorance and liberation (*Mokṣa*) must undergo great changes in their connotation. According to Māyāvāda, Ignorance is mere illusion, an utter falsehood. Nature, being the field of this ignorance, is to be scrupulously abandoned. Starting with this idea of ignorance, its idea of liberation or *Mokṣa* is also in consonance with it. *Mokṣa* or liberation consists in the withdrawal of the One from the cosmos, which is really nonexistent. The first, and indeed the chief, result of liberation is a complete dissolution of the Individual being—not of the ego which must be entirely got rid of for attaining any truth. The questions "Who is to enjoy this supreme union?" and "How is it possible

to experience anything in that state?" remain to be answered. If the One withdraws from the cosmic play, in liberation, still the cosmos continues after the individual is liberated. We cannot maintain that liberation consists in the withdrawal of the One from the individual; for the individual exists after the liberation.

These ideas of ignorance, liberation, etc. are so widely prevalent and are of such a long standing that even to think of changing their meaning would seem to many a presumption. But a new orientation has become imperative. Ignorance, for instance, is not a mere falsehood, or an illusion. From the point of view of a progressive unfolding of the Divine, ignorance seems to be a necessary, self-imposed condition of evolving knowledge. Error, falsehood and suffering are the main results of ignorance in the human being. All the three seem to be negative. But, in truth, they are progressively unfolding positives, containing in their most degraded forms the germ of true consciousness and perfect knowledge, right, dynamic consciousness, the unerring will, and the ineffable Delight. These have to be gradually evolved from man's present subjection to ignorance. Thus viewed, ignorance becomes a play of partial and limited knowledge, not a mere nonexistence. So also with liberation. Liberation can only consist in the individual effecting his own release from mind's ignorance

of the Unity with the Divine. When such liberation is attained, what remains after is not the ego but the true individual who maintains his conscious identity with the Divine in order to fulfil the Divine will in the cosmos. We have, in fact, to accept *Sādharmya-gati* ("attainment of the same nature as the Divine") as an important part of liberation. And this attempt at attainment of the Divine Nature involves such radical changes in the constitution of human nature as to justify its being called a Transformation.

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Man will have to accept his integral consciousness in order to achieve his aim. Ranges below his mental consciousness and heights absolute have also to be accepted, surveyed and arranged in their proper order.

It is not merely an ascension to a higher than mental consciousness, a flight, or an escape into supra-cosmic Absolute that man has been seeking all these ages. The goal of consciousness manifested on earth rather seems to be to ascend to the higher plenitude and bring it down as a transforming power in all the members of the human consciousness. Life as we know it, has not to be abandoned but fulfilled—fulfilled not by satisfying the ego and desire, but by the manifestation of the Divine in life, through the transformed human instruments (through nature entirely transformed).



Is the World real ?

.....By "Who", a disciple of Sri Ramana Maharshi.

Philosophy is that aspect of religion which consists in devotion to Truth. But philosophy is more or less adulterated, according to the temperaments of its votaries, with what can only be called unphilosophy.

True philosophy implies questioning the validity of every conviction that we have picked up in the course of life; in this sense it is at one with science, but with this difference, that true philosophy goes much farther than science has ever gone or will go.

The first step in philosophy is taken when one realizes that the worldly life is not truly satisfying—when one comes face to face with the tragic side of life. Sri Maharshi Ramana, the Great Sage of Arunachala (Tiru-Annamalai), has often drawn our attention to the fact that when we are seeing pleasant visions in a dream, we have not the least inclination to awake, but, when we happen to dream of something frightful, we awake at once; so too, so long as one finds satisfaction in the worldly life, he has little use for religion, still less for philosophy,—though he may observe the forms of religion for fashion's sake, or dabble in philosophy to satisfy his vanity,—until he realizes that this life is savourless and disappointing. Thus he turns to philosophy and begins to ask questions, the first of which concerns the why of this savourlessness of life, and whether there is any way of escape from this. Herein he is greatly helped by the testimony of a Man of Light, a *jivanmukta*, who has himself found the Way and the Goal.

Philosophy and the testimony of the Free alike tell us that the absolute Truth is not to be found in this world, outside of us, but only inside; the Kingdom of

Heaven, the Home of untainted Bliss, is in the Heart, the innermost core of our being. In the *Yogavāsīṣṭha* we read:

सन्त्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये ।

ते रत्नमभिवाञ्छन्ति त्यक्तहस्तस्थकौस्तुभाः ॥

"Those who go after other gods, leaving aside the Dweller in the Heart, are like men who throw away the most precious of gems which they hold in their hands, and go seeking other gems."

In order to turn the mind inward, and keep it so turned, until it gets dissolved in the Heart, one has to turn away from the world; so long as the mind remains attached to the world, it cannot realize That which dwells in the Heart.

पराञ्चि खानि व्यतृणत्स्वयम्भू-

स्तस्मात् पराङ् पश्यति नान्तरामन् ।

कश्चिद्दीरः प्रत्यगात्मानमैक्ष-

दावृत्तचक्षुर्मृतत्वमिच्छन् ॥

(*Kathopanishad* II. i.)

"The Creator fashioned the senses to look outward, and hence the creature looks outside,—not inside, towards the Self; but some heroic one succeeded in realizing that Indwelling Self, turning his senses inward, in order to win deathlessness."

Ramana, the Sage of Arunachala, tells us that the question whether the world is real or not is of no consequence, provided one is sufficiently in earnest to realize the Truth of oneself. This is what He says: "What matters it to thee whether the world be real, sentient and full of bliss, or the contrary? Thy real nature is otherwise; thou art not world-bound; thy True Self is that which revels ever in the Bliss of Utter Solitude, where there is neither ego, nor the world!"

True Happiness is not in and from the world. It is the very nature of the Self. This is hinted in the following verse of *Srimad Bhāgavata*:

द्रावेव चिन्तया सुक्तौ परमानन्द आप्नुतौ ।
यो विसृज्यो जडो बालो यो गुणेश्वरः परं गतः ॥

"Only these two are free from care and ever immersed in perfect joy—the world-ignorant boy and the one that has transcended the world of Guṇas."

Ramana Maharshi has confirmed this by pointing out that happiness really does not correspond with the possession of objects. If external objects were the source of happiness, then sleep, which is utterly devoid of objects, must be a state of misery to be shunned by all; but it is not so, the common experience of all creatures is otherwise. Nor is there any constant proportion between happiness and possessions; often the poorest in possessions are far happier than those that have immense possessions. Hence the world is *tuchelha*, absolutely without value,—and to renounce it, to turn away from it, ought to be very easy.

But the same Master points out that it is an enormous help to the sincere *Sādhaka* to know or believe that the world is *unreal*, and therefore incapable of conferring that pure happiness which alone will satisfy him. He says:—

विद्यात्मनोऽतिमुलमा स्वान्ते सर्वस्य नित्यसिद्धस्य ।
नश्यति यदि निःशेषं देहे लोके च सत्यताबुद्धिः ॥

"To realize the Self, that is ever-present in the Heart of every one, is extremely easy, if the faith, that one has, that the body and the world are real, should die utterly."

Thus the first step towards Self-realization is to win the conviction that the world is unreal. He also says that there is a sense in which the world is real; for, according to him, the two statements that the world is unreal, and that it is real,

both mean the same thing, if rightly understood. But the average *Sādhaka* is scarcely able to grasp this profound truth; even able and learned people, who profess to be philosophers, are unable to see how the world can be both real and false at the same time, and hence stick to one of these tenets, vehemently rejecting and condemning the other.

So then we have first to see in what sense the world is unreal.

The world is unreal, because it has no *objective* existence. Says Sri Ramana Maharshi:—

शब्दादिमात्रं भुवनं समस्तं
श्रोत्रादियुद्धीन्द्रियपञ्चकेन ।
एकं मनो यत् समवैति तस्मात्-
जगत् किमु स्यान्मनसः पृथक् सत् ॥

"One single mind perceives all the world,—consisting only of sounds and other sensations,—by means of its five senses; that being so, can the world have an independent existence, apart from the mind?"

Again, he says:—

जायेत सर्वं ह्युदयादहं चेन्-
नास्त्येव किञ्चिन्न भवेदहं चेत् ।

"The universe arises if and when the ego-sense is born; and, when the ego-sense is not, then nothing is."

Thus this so solid-seeming and infinite universe is dependent for its manifestation on the functioning of the mind, which, in its turn, rests on the ego-sense; for the mind is but thoughts, and the thought of 'I'—the ego-sense—is the thread on which all thoughts are strung.

Bhagavatpāda Śankara put the same idea tersely, when he asked:—

'यदि सत्यं भवेद्विश्वं सुषुप्ताबुपलभ्यताम् ।'

"If the world be an objective reality, let it appear in dreamless sleep !"

"Why should it ?" is a question that might be put; the answer is, in philosophy that alone exists in its own right, which is self-shining, *swayamprakāśa*,—not anything which needs the light of something else; but this is an abstruse topic, which we may leave aside for the present.

Not alone the things that are seen or felt, but the very setting in which they appear, namely, time and space, are mental. Says Ramana:—

न देशकालद्वितयं स्वतोऽन्यद्
वपुर्वयं चेत् तदधीनतास्तु ।

"Neither space nor time is distinct from the ego; there can be (a real) subjection of the self to these, if the body be the self."

It is interesting to note that Kant, the German philosopher, came to the same conclusion by independent reasoning. And we find very modern scientists, like Sir James Jeans, arriving at the same truth.

The subjective nature of the world is brought home to us also by the consideration that the distinction and contrast between inside and outside is a mental creation. The mind starts from the conviction 'I am this body,' and then proceeds to classify sensations as inside or outside accordingly; this classification can have validity only so long as we take this ego-sense at its own value, and refuse to question its genuineness.

That the contrasts of inside and outside, above and below, self and not-self, and the like, are all ego-born and are no more real than their parent, the ego-sense (*Ahaṁkāra*), is finely illustrated in the *Viṣṇupurāṇa*. There we have the description of how the Sage R̥bhu made himself known to his disciple Nidāgha, who failed to recognize him at first; the latter actually mistook the holy sage for an ignorant rustic. It so happened that a royal procession was going along the main street then; the sage asked Nidāgha what it was. The

disciple answered that the king was going, seated on an elephant; the sage asked him which was the elephant and which the king. Nidāgha laughed at this and, seeking to instruct the seeming rustic, jumped upon his shoulders, and then explained that he himself was like the king, above, and the rustic was like the elephant, below. The rustic asked, "What is above, and what is below ?" This opened the eyes of the disciple; for no one, he knew, could so pointedly show up the *relativity* of such ideas, as his own *Guru*, R̥bhu.

The truth of the world, whatever it is, becomes patent only to the Man of Light, who has dived into the source of his ego-sense, and realized Its true Nature, which is beyond thought; such a one sees that Reality which to us appears as the world, diversified by names and forms, which are unreal—the creations of the ego-mind.

That the world is subjective is difficult to understand, because we gratuitously assume,—being dominated by the ego-sense—that the mind is something very small, residing in a fraction of this body, in the brain, and that the world, which is vast, must therefore be outside it; that it is outside is a notion that follows from the ego-sense, the conviction that the body is the self. We have already noticed the teaching, that this conviction is the initial illusion on which rests the whole of this *Māyā*. The Master tells us also that the mind is really infinite, a veritable sky of consciousness; in its vast expanse lies extended this vast universe. In its ample space exist even the worlds of the gods, the Heavens of devotees of God as a Person.

That the mind is so vast can be grasped by us, if we study the close analogy there is between our waking world and the dream-worlds we see in dreams. These are vast, but have no existence apart from the perceiving mind; these subsist in the mind, but are believed to be outside, because the dreamer identifies

himself with a particular dream-body, calls it himself, and the rest not-self.

The same analogy helps to grasp the subjective nature of the waking world. The common notion is that dreams are unreal, but not so the waking world. But this is begging the question; that we are unable to realize the unreality of the waking world, while still subject to the ego-sense, is no proof that this world has a higher degree of reality than the world of dream, because no one is able to realize the unreality of a dream, so long as he does not awake from the dream. Even so, when, by Self-Realization, one awakes from this sleep of *Māyā*, he will realize that the world is *not* what we take it to be; that *till* then it seems real is nothing to the rigorous-thinking philosopher.

These considerations throw the burden of proving the objectivity of the world on those that assert it. Those among them that are philosophers to some degree seek to prove their case by urging that the world appears continuously,—that it is being perceived continuously by some people, though others may be asleep, and unable to perceive it; thus a sleeper can conclude, from the testimony of those that remained awake, that the world existed while they slept.

But who are these witnesses to the continuity of the world-appearance ? They themselves are part of the world-appearance of him who slept and awoke,—only sensations of his mind; the objective reality of the world cannot be inferred from the evidence of these, unless *their* objective reality is first proved; but no one has offered any proof of this. Hence we say that this so-called proof is a case of begging the question.

The testimony of the Man of Light also makes it clear that in the State of Self-Realization the Self *alone* exists, not the world. Thus reality is defined as that which subsists in this state—the Supreme State.

This is not to deny that the world is real enough for the purposes of the worldly life—if we can use that word in this connection; the *Advaiti* has no quarrel with the worldly man for making the most of the world-appearance while it lasts. So, too, the dreamer takes his dream-world to be real, and enjoys it while it lasts. The worldly man and the half-philosopher are entitled to have their own definition of reality, and they do have one; and their definition is not the same as that which is derivable from the testimony of the Man of Light. That definition is thus given by the Master:—

द्वयं सहोदित्यपि चास्तमेति

मनःप्रकाश्यं च जगन्मनश्च ।

ल्योदयो स्तो द्वितयस्य यस्मिन्

सदोदिते सत्तदवेहि पूर्णम् ॥

“The world, which shines by the light of the mind, and the mind both arise and set together; understand, the Truth is that Infinite, ever-shining One in which these two have their rising and setting.”

That alone is the Absolute Truth, which is, unlike the world, self-shining, and, unlike the mind and the world, beyond time—unchanged and unchangeable. In regard to the Truth that transcends thought, we have nothing to go upon, except the testimony of the *Jivan-mukta*, the Man of Light, who has overcome the *Māyā*—the ego-sense—that compels all the rest of men to take the evidence of the senses for Truth. Knowing that this *Māyā* is deluding us all along, we ought not to be casting about for arguments to corroborate the beliefs it imposes upon us, but should rely on the testimony of him that has gone beyond this *Māyā*; thus alone we shall be steered to the enterprise—the Quest of the Truth in Its Home, the Heart,—and ourselves get beyond *Māyā*. Then we, too, shall see how and in what sense this world is real; we shall see that it is real, because it is the

Truth itself, diversified by names and forms—that behind the names and forms, the *Dvandvas* (contrasts) and *Tripūṭis* (relations of three), there is the One Reality which is Pure, Undifferentiated Consciousness. That is to say, for the *Sādhaka* during his period of endeavour (*Sādhana*)

the world is unreal, because he cannot help thinking, if he believes that the world is real, that it is real as it appears to him, with all its names and forms; but, to the Man of Light, the world is real, because he sees only the Substratum of Consciousness, in which the world-forms appear.

The Quest of the Absolute.

By Dewan Bahadur K. S. Ramaswami Sastri, B. A., B. L.

1. THE QUEST.

Metaphysical knowledge in the West never had the flaming intuition or the keen mystical vision or the boldness of affirmation which it had and has in the East and specially in India. Charles Whitby says: "Broadly speaking, the history of Western thought is that of a gradual declension from Plato's firm hold on the primal verities." Plato's hold itself was a shaky one. Plotinus led Plato's ideas to loftier and more logical heights in the light of oriental metaphysical concepts. According to him contemplation leads us from Nature to Soul, from Soul to Pure Intellect, from Pure Intellect to the Supreme One. Here we almost hear the clear Upaniṣadic accents about *Ātmā* and *Akhaṇḍa Sachchidananda* and "One without a second" ("एकमेवाद्वितीयम्"). The philosophers of England, France and Germany have generally floundered in a morass of ill-defined words and indistinct ideas. The philosophers of Science—especially Herbert Spencer—have added their quota of complicated jargon and confused ideation and the Unknowable is at the opposite pole to the realization expressed by the words "वेदाद्भ्येतं पुरुषं महान्तमादित्यवर्णे तमसः परस्तात्".

The division of Knowledge into the three water-tight compartments of Science, Philosophy and Religion is a Western heresy. That Physics and Metaphysics can or must be at a fierce, unending

and irreconcilable war is a Western idea. The Indian calls philosophy as *Darśana* (vision), but in the West it is mere theorizing about the universals. Of course, *Darśana* (inner vision) implies rational analysis, investigation and discussion (*Mīmāṃsā*), but vision is the fruit of such a process and is the real goal of life.

To arrive at this vision of the Absolute, the sure method is self-analysis and introspection. By analysing the three alternating and inevitable states of waking, dream and deep sleep, we glimpse the *Sākṣī* (Seer or witness) who is behind them all and who is the only changeless, unwaxing and unwaning and all-pervading Light in the universe. 'नोदेति नास्त-मेत्यका संविदेका स्वयंप्रभा'—says Vidyāranya in his immortal *Pañchadaśī*. This bold affirmation of an abiding and infinite and eternal Self, of which even the seemingly diverse and separate human selves are but variants and modes, is the giddy height reached by the highest Indian philosophy.

The quest of the Absolute does not involve any interplanetary or interstellar flights. It can be sought and found in the dark chamber of the heart (*Hṛdaya-guhā* or the *Daharākāśa*) in the body, which is really the *Brahmapura* (the city of God). The brain, which is the seat of Reason, bears the same relation to the heart, which is the seat of intuition, that the moon bears to the sun. Its light is a borrowed

radiance and has periods of waxing and waning, but is a more bearable glory, though it does not negate haziness altogether. The same simile will explain also the interrelatedness of *Smṛti* and *Sruti*.

When, instead of wandering on the infinite circle, we go to the centre, we find everything clear and the riddle of the universe is solved. The play of the One in and through the Many is clearly seen. Being and Becoming are no longer puzzles to us. We realize that process of self-manifoldment by which the One appears as the Many. The principle of unity and the principle of multiplicity are no longer separate or conflicting principles. In the Vedānta, *Prakṛti* is not a principle separate from or opposed to *Puruṣa* or *Parameśwara*. It is only His *Pārameśvārī Sakti*. 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्'—says the *Śvetāśvatara Upaniṣad*. The self-polarization of the One into the Many while continuing to be One is the greatest marvel of life ('आश्चर्यं वक्ता कुशलोऽप्य ज्ञानं'). The twenty-three evolutes of *Prakṛti* are only the further and further stages of its self-manifestation, but the basis of the Absolute is there always and everywhere. To call such a doctrine mere Pantheism is a clear misuse of words. As Charles Whitby aptly says, "Pantheism, if it means anything, means that the Universe is God; the Vedānta, on the contrary, affirms that, whereas the Universe owes whatever semblance of reality it has to *Brahma*, *Brahma* owes no fraction of Its super-essential Reality to the Universe."

We are in the midst of the play of the Many and are unable to see the One. It can be seen only when It reveals Itself to us of Its own accord. The three bodies constituting the five sheaths refract Its glories into a thousand lights. To reintegrate the refracted and the coloured radiances into the unitary white light of *Ātmic* realization we need the grace of the *Saṁyā* aspect of the Supreme. That is why the Hindu who is the seeker of the Absolute is an idolater as well. Sister

Nivedita says well, "Of all the peoples of the earth, it might be claimed that Hindus are apparently the most, and at heart the least, idolatrous. For the application of their symbols is many-centred, like the fire in opals."

When, however, all the *Vāsanās* are dissolved and the mind does not function as a refracting medium, the pure infinite eternal bliss of the Absolute shines forth. Then there is no more quest, because the seeker, the Sought and the search become one in a unity which knows no dichotomy, and the reintegrated white light of the *Ātmā* knows no limitations of time, place and relativity and rests in its own glory (स्वे महिम्नि प्रतिष्ठितः).

II. THE OBSTRUCTION. THE DOCTRINE OF NESCIENCE (AVIDYĀ)

Religion, whatever be its form or substance, declares the essential divinity of the individual soul. If perfection is an acquisition it will have, like all acquisitions, a beginning in time and must therefore have an end and will be ephemeral. Eternity implies infinity and both imply an eternal pre-existence if there is to be an eternal post-existence. There being a present imperfection, it necessarily implies perfection. Perfection could be had for ever only if it is eternally existent in reality. The cause of the present imperfection, whose essence is transiency and commingled pain and pleasure, is stated differently by different religions. It is called sin or nescience. Sin implies an element of conduct, and conduct implies a mental element as well as a physical element. As the real cause of the physical element is the mental element, the cause of transiency and pain is described as desire (*Kāma*). Philosophy pushes the discussion further and asks what desire is due to. The reply is that it is due to the obscuration of the light of the soul, because, if that light is not obscured but shines forth unobstructed, there would be no desire, and, if there is no

desire, there could be no sin. The aim of philosophy is to give a knowledge and realization of reality.

That the apparent is not the real may seem outrageous to common sense, but reflection makes that clear and every system of philosophy accepts that fact. We know only sense-data about the world and we know nothing about the thing in itself. Matter is perceived to have location in time and space and forms are seen to be transient. But the spirit cannot think of itself as transient and feels itself to be eternal.

Adwaita says that nescience is the cause of our perception of the manifoldness of things and that what exists is only *Brahma*. We cannot ask what is its cause, as the very province of causation is the province of *Avidyā*. It is inexplicable (*anirvachaniya*) but is removable by *Vidyā* (Knowledge). The world-illusion implies an eternal reality as its background. When we look at the effects, we call the cause as *Prakṛti*. When we look at it from the point of view of Brahmic consciousness, we call it illusion (*Avidyā*, *Māyā*). According to the *Sāṅkhya* doctrine *Prakṛti* has no beginning or end. But according to Adwaita, *Avidyā* has no beginning but has an end. In the *Sāṅkhya* system *Prakṛti* is as real as *Puruṣa* and both can exist independent of each other. But according to Adwaita, *Avidyā* has only a subordinate reality and cannot exist without the basis of *Brahma*.

It is not right to say that *Avidyā* is non-being. It is being (*Bhāvarūpā*). If the world were a purely subjective creation, it could not have fixity, purpose or order. We can make and unmake subjective creations as we like. But we cannot deal with the world like that. Further, if *Avidyā* is purely subjective, it cannot subsist during deep sleep, when the mind is inactive altogether. Adwaita says that *Avidyā* hides the Absolute and projects the world. These powers are called its *Āvaraṇa-Sakti* and its *Vikṣepa-Sakti*. The ignorance of reality is the cause of the illusion.

When we realize reality in the *Turiya* condition, illusions vanish and manifoldness ceases to exist.

Religious feeling is related as much to intuition as to reason. Mr. O. C. Quick compares intuition and intellect to the homing pigeon and the navigation officer respectively. The pigeon's mind is a blank so far as nautical mathematics is concerned, but it reaches its goal aright. The officer is an expert in nautical calculations and charts the course of the ship and reaches the port. The religious mystic is as much in place as the religious rationalist. It is not becoming for either to look down on the other.

The Sufi is as important as the rationalist in religion. Starbuck records his mystic experience thus: "It was deep calling unto deep,—the deep that my own struggle had opened up within me being answered by the unfathomable deep without, reaching beyond the stars..... I have on a number of occasions felt that I had enjoyed a period of intimate communion with the divine. "Equally important is the spiritual rationalist or the man of analysis—the philosopher—who is able to use reason to draw away the veil of things and reveal the reality. He realizes that the soul is a real entity and independent of the body and is eternal.

Thus we find in both mysticism and philosophic analysis an appeal to "the inward eye", though in diverse ways.

III. THE ATTAINMENT

This is the central point of Śrī Śankarāchārya's wonderful philosophy. It is easy to cry it down as that of a crypto-Buddhist (*Prachchhanna Bauddha*). We are so wedded to the limited ego that we are afraid of the divorce between our self and its last ultra-tenuous veil of finiteness and limitation. When that divorce is accomplished and our real essential inherent illimitable eternal *Sachchidanāṇḍa* shines forth, when there is no more *alpa* but only *Bhūmā*, nescience is no more and *Jīvanmukti* is attained, and the Quest of the Absolute is a successful quest.



Avasthatraya or the Unique Method of Vedānta.

By Y. Subrahmanya Sarma.

All the Vedantic Schools are agreed that the system of Vedānta as found in the principal Upaniṣads and elaborated by Bādarāyaṇa in his famous Sūtras, attaches very great importance to the examination of the three Avasthās, or conditions of life, called Waking, Dream, and Dreamless Sleep. There is divergence of opinion, however, regarding the purpose which this examination is intended to serve in the System. With profound respects to all Achāryas, who no doubt have equal claim on us as having ministered to the needs of countless souls, I propose to show in these pages what a veritable magician's wand this method of enquiry has proved in the hands of that matchless thinker, Śrī Śaṅkarāchārya; for where all the other commentators saw no more than a confirmation of man's inherent weakness and helplessness as justifying his eternal dependence on a Scripture-revealed God by whose grace alone he could hope to attain a *Post-mortem* salvation, this great apostle of Vedic Monism alone visioned the most comprehensive method devisable to demonstrate scientifically the essential identity of the human soul with *Brahma* or Absolute Existence, Consciousness and Bliss.

It is neither possible nor desirable that chapter and verse should be quoted for each and every one of the statements made here in order to convince the reader that Śaṅkara actually regarded the Avasthāic Method as possessing such paramount importance for Vedānta as has been indicated above. It will be enough to adduce two typical passages extracted from his *Bhāṣya* on the *Māṇḍūkya Upaniṣad* with *Gauḍapāda-Kārikā*—the smallest of the ten principal Upaniṣads, which exclusively treats of the Avasthās. A

careful reader will not miss the significant remark with which Śaṅkara introduces the work:—

‘वेदान्तार्थसारसंग्रहभूतमिदं प्रकरणचतुष्टयम् ।’

“This is a summary of the essence of all Vedantic teaching.” Again, in introducing the Avasthāic method as set forth by Gauḍapāda in his explanatory *Kārikās* on *Māṇḍūkya*, the Achārya observes:—

‘एवमन्योन्यविरुद्धत्वात्संसारकारणानि रागद्वेष-
दोषास्पदानि प्रावादुकानां दर्शनानि । अतो मिथ्या-
दर्शनानि तानीति तद्युक्तिमिव दर्शयित्वा चतुष्कोटि-
वर्जितत्वाद्वागादिदोषानास्पदं स्वभावशान्तमद्वैतदर्शन-
मेव सम्यग्दर्शनमित्युपसंहृतम् । अथेदानीं स्वप्रक्रिया-
प्रदर्शनार्थ आरम्भः ॥’

“The views of different schools contradict one another and lead to *Samsāra* (transmigration) as engendering the evils of love and hate; hence they are all misconceived. Having shown this through their own arguments, it has been concluded that the *Advaita*, free from the fourfold defects already mentioned as well as from the evils of love and hate, naturally conduces to peace and is, therefore, the only right view. And now this section is begun in order to set forth the peculiar method of this philosophy.” (IV. 87 to 90)

It is of more practical interest to enquire about the special features of the method which render it impossible to be superseded or stultified by any other. In the first place it is the only method which considers life in all its aspects, Waking, dreaming and sleeping exhaust all independent manifestations of Reality and, as Śaṅkara observes, “there is nothing beyond these three to be known,

for all the postulates of different schools are comprehended in these." ('एतद्व्यतिरेकेण ज्ञेयानुपपत्तेः, सर्वप्रावादुरुक्षितवस्तुनोज्जैवाग्रतर्हीनात्'). And, in the second place, any metaphysical conclusion based on the co-ordination of experiences of the three Avasthās, cannot possibly be stultified, for the simple reason that, while stultification can happen only in time, such a conclusion will have taken us to heights where time is conspicuous by its absence.

In explanation of the second statement made above, it will be useful to observe that sitting in judgment over the Avasthās really means taking an attitude of self-dissociation from and objectification of all phenomena whatsoever. My waking condition, for instance, includes, on this view, the whole universe of any percepts and concepts, the entire universe containing all that I perceive, all that I can infer or imagine or conceive in that state,—not merely men, animals and things, suns, moons and stars, angels, devils, and other spirits, or even imaginary persons and creatures and things inhabiting worlds ever conceived in poetry or fiction, or creations of frenzied brains, but also my own body, mind, intellect and ego as well. In one sweep, I include all the subjective and objective elements of my waking and stand, as it were, as an unaffected witness of this vast panorama. It must not be forgotten that waking time, past, present and future, is wholly within this broad embrace of waking; so is space with its distinctions of here and there, up and down. The disposition of the mind herein depicted may be very difficult for one to adopt; but granted the willingness to take a detached view of things and the capacity to reflect, one cannot escape the conclusion that the witness of the waking condition is, in fact, the witness of all that is perceivable or conceivable there, of all the worlds with which one commences in actual experience or imagination there. I may refer the reader interested in this study to

Śankara's commentary on Māṇḍūkya, where waking *Ātmā* is described as 'सप्तङ्ग' (consisting of seven organs). Śankara shows there how the *Ātmā* in waking is, as the witnessing Consciousness, identical with all the embodied selves ('सर्वोपेन्द्रात्मन्यन्वयात्').

If we now turn to a consideration of the Dream State, and assume the same attitude of dissociation, we are struck with the marvellously identical nature of the two conditions. No doubt, from the monobasic view which induces us to identify ourselves with the little ego of Waking alone, we are persuaded that the waking world is common to a number of souls in contrast with dreams which are exclusively our own. But the moment we incline to the tribasic view of Vedānta, the moment we wish to occupy a position from where we can examine all the three states without any partiality for either the waking ego or the dreaming ego, the scene changes entirely. The Dream condition now presents an exact replica of Waking, so much so that we are at a loss to fix us any marks of identity by which to recognize waking as such. For in Dream we are confronted with all the contexts both subjective and objective, set in an exactly similar framework of time, space and causation. (Compare the *Māṇḍūkya* Mantras which apply the same epithets 'सप्तङ्ग' and 'एकोनविंशतिमुख' to both the states). On waking, of course, we do detect that dreams are only subjective and temporary, and that the phenomena there are neither coherent nor governed by irreversible laws of time or causation; but as this is only from a different thought-position where we identify ourselves with the waking ego, the conclusion drawn from the impartial view described above remains unaffected.

An important corollary from the identical nature of dream and waking thus established, is that the witnessing *Ātmā*, who is the sole warranty for this identification, has to be necessarily regarded as transcending the limitations

of both the subjective and the objective aspects of either state. A verse in *Kathopanishad* declares this profound truth thus:—

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

(II. 1. 4)

"That great all-pervading One through whom one is enabled to see both dream and waking, realizing Him as the *Atmā*, the wise man grieves no more." Time, space and causality appropriate to each state are found in either; and so are the subjective and the objective parts of the world peculiar to each state. Now while, as the ego in each state, we are undoubtedly subject to the joys and sorrows of the particular world, it is not difficult to see that as the witnessing *Atmā* who spans both the states we transcend both and are above all the petty joys and cares of the passing moods. The *Bṛhadāraṇyaka Upaniṣad* gives a striking illustration of this when it compares *Atmā* to a mighty fish which swims from bank to bank of a river unaffected by the gushing stream, which it cuts across.

We are now in a position to assert that our real Self or *Atmā*, witness of Dream and waking, knows no limitation of time, space or causation. It is not delimited by a second which can claim the same degree of reality; for none of the entities to be found either in Dream or Waking can get out of the clutches of time or space restricted to that particular sphere, nor can any one of the things in either state pass on to the other, maintaining its self-identity like *Atmā*. Besides, neither of the states can co-exist with the other or continue to keep company with *Atmā*, whereas our *Atmā* can with equal ease manage to be alongside of either as long as it lasts. So far, then, we see that *Atmā* as the witnessing consciousness of the two states, enjoys absolute independence. But can He cut off all connection with these states? Can He continue to exist by His own right

regardless of manifestation or the complete effacement of both? The one answer to this question is deep sleep, the state which defies all analysis from the monobasic view but yields its secrets without reserve to the all-comprising method of enquiry we have been describing.

Like Waking and Dream, sleep also presents a Mayic aspect to the monobasic view warped by its partiality for Waking. From that thought-position we regard sleep as a passing cloud of ignorance in which we are daily enveloped, and as a temporary inactivity into which we are daily thrust, by nature. But so soon as we try to assume the philosophic position of the witness of the three states, this much neglected state comes to have entirely another meaning for us, which we can ill-afford to ignore. It is then seen to be an intuition of our true nature divested of its apparent individuality and its personality, and an experience unburdened with the complex psychic machinery of the ego, the mind and the senses. Nothing like the Waking or Dream world, nor the network of time and space in which it is enmeshed, is to be met with here. We are, indeed, lifted up to our own Self, which is unalloyed bliss unconditioned by the fatigue of action and enjoyment. None of the limitations of either Waking or Dream have entrance here; saint and sinner, rich and poor, man and woman, child and adult, all shed their respective limiting adjuncts before they enter the portals of this, their own Kingdom of Heaven.

Without tarrying to consider the most glowing terms in which the ineffable glory of this peculiar state is described by the Upaniṣads (such as *Bṛhadāraṇyaka* IV. iii. 21 to 32 and *Chhândogya* VIII. 3 to 6), I shall just invite the attention of the reader to the twofold aspect of this peculiar expression of Reality, for we may contemplate on it in its relation to Dream and Waking, or reflect upon its intrinsic worth as a distinct experience

in itself. In its relative phase, we have to admit that Sleep, whose sole content is Pure Consciousness untainted by a second, is essentially the cause of Dream or Waking; that, in other words, Pure Consciousness intuited as unlimited in sleep somehow manifests itself in the other two states as subject and object, and appears as the ego endowed with a body, senses, and the mind, on the one hand, and as a world governed by the laws of time, space and causation, on the other. This Pure Consciousness has to be supposed as invested with an inscrutable power in virtue of which it brings into existence this magnificent universe and, after sustaining it for a while, dissolves it into itself without a residuum. The *Māṇḍūkya* says:—

‘एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रमवाप्ययौ हि भूतानाम् ।’

“This is the Lord of All. He is Omniscient, He is the Internal Controller, He is the one source of all, the origin and dissolution of all beings.”

At the same time, however, we cannot forget that the three states so called are really no states of consciousness. In the first place, the witnessing principle in us, which is no other than Pure Consciousness, remains intact, quite unaffected by the appearance or disappearance of these states; and, in the second place, the three states admit neither of juxtaposition in space nor of succession in time. Strictly speaking, therefore, we ought to conclude that sleep is only Pure Consciousness, which as having no relation whatever with its manifestation in the shape of ego and non-ego, is neither waking, nor dreaming, nor sleeping at any time. It is therefore neither cause nor effect from this absolute standpoint. It is this phase of sleep as identical with the ever-changeless *Ātmā* that is described as the “Fourth” (चतुर्थं मन्यन्ते स ब्रह्मा) relatively to the empirical egos of the three states and serves as the theme of *अज्ञातिवाद्* (non-

genesis) found in Gauḍapāda's famous explanation of that Upaniṣad.

We may now briefly recapitulate the salient points of the Vedantic method of Avasthās which we have touched upon in the course of this short essay. The method assumes nothing, entails no belief in authority and seeks the aid of no special intuition. It builds upon the fundamentals of human experience and insists that all the three Avasthās, the Waking, Dream and Sleep, should be investigated before we can light upon the Absolute Reality underlying the manifestations of life. It sympathetically points out the basic error involved in speculations which confine the application of reason to the facts of Waking state, and, while admitting the practical utility of such speculations so far as they go, it shows their utter futility and helplessness in constructing a Science of Reality. By a procedure peculiarly its own, it teaches us to look upon each of the three states as a complete expression of Reality, and then, equating each of them to the other two, arrives at the remarkable result that our *Ātmā* as the Witnessing Consciousness of all the three states is really the Highest Reality free from the taint of all the three illusory Avasthās which are superimposed upon it by the empirical understanding,—is, in brief, essentially nothing short of Pure Being, Pure Consciousness, and Pure Bliss. The following benedictory verse with which Śaṅkara begins his masterly commentary on the *Māṇḍūkya*, contains in four lines the sum and substance of Vedantic teaching based on this unique method of Avasthās:—

प्रज्ञानांशुप्रतानैः स्थिरचरनिकरव्यापिभिर्व्याप्य लोकान्
भुक्त्वा भोगान्स्वविष्टान्पुनरापि विषणोद्भासितान्कामजन्यान्

पीत्वा सर्वान्विशेषान्स्वपिति मधुरमुङ् मायया भोजयन्नो
मायासंख्यादुरीयं परममृतमजं ब्रह्म यत्तत्ततोऽस्मि ॥

"That which pervades the worlds through its rays of Consciousness spread out and diffused in animate and inanimate beings, and thus experiences the gross pleasures and pains in Waking, and once more the subtle ones fancied by mind and born of desire in dreams; that which

absorbs within Itself all distinctions and sleeps enjoying bliss, thus causing us through its *Māya* to taste all these states—to That which is "the Fourth" relatively to this illusory number three, but is absolutely the Highest, Immortal, unborn *Brahma*, I make obeisance.*

The Doctrine of Unity.

By Rama Swami.

(1)

Brahma (the Supreme Spirit, the One Universal Self) associated with *Māyā* (the power of *Brahma*) is the cause of the universe and is designated as *Īśvara*.

‘मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।’

(*Swetāśvataropaniṣad*)

"*Māyā* should be known as *Prakṛti* (material cause of the universe) and *Ātmā* associated with *Māyā* as the great *Īśvara*."

‘कारणोपाधिरीश्वरः ।’

(*Sruti*)

"*Ātmā* having for its associate the causal body (*Māyā*) is called '*Īśvara*'."

It is an established fact in *Vedānta* that *Brahma* is the cause of the universe. There are two kinds of causes—Instrumental or efficient (निमित्त) and Material (उपादान). That which serves to create an object is the instrumental cause of that object, and the ingredient of which an object is composed is called the material cause of that object. As for instance, the creator of a pot is the instrumental cause

thereof, while the clay of which it is made is the material cause. The instrumental cause is the doer, maker, or agent. Now the cause of the universe is *Brahma*, but it is necessary to determine what kind of cause is It. *Brahma* by Its own nature being changeless, unlimited and devoid of action, the act of creation of the universe cannot originate from It. Such being the case, the doubt naturally occurs as to how *Brahma* created the universe. The answer is—though action is not possible for *Brahma* pure and unassociated, yet it is not impossible for *Brahma* attended with *Māyā*. For the statement that *Māyā* is the power of *Brahma* and through that power *Brahma* creates the universe, is faultless. This *Māyā* is called *Prakṛti* in the *Sāṅkhya* Philosophy. It may be objected that in case *Brahma* creates the universe through Its power, *Māyā*, the monistic doctrine of *Brahma* being only One without a second ('एकमेवाद्वितीयम्') is contradicted, there being two separate entities—*Brahma* and Its power. No violation of Monism, however, takes place, as in the act of creation though the co-operation of *Māyā* is necessary, *Brahma* is predominant, *Māyā* having no independent existence

* *Literature on the Subject*: Readers interested in the subject are recommended to study Sankara's Bhashyas on the Upanishads, especially the *Mandukya*, *Prasna*, and portions of *Bṛihadaranyaka* and *Chhandogya* relating to the three *Avasthas*. The present writer's "*Sankara-Hridaya*" or "*Mulavidya-Nirasa*" in Sanskrit will also be found helpful. For the English-knowing reader, however, there is one and only one excellent book, "*Vedanta or the Science of Reality*" by Mr. K. A. Krishnaswami Iyer, B. A., of Bangalore. This work almost exhausts the merits of the Avasthaic Method and should be in the hands of every earnest student of *Vedanta*.

of its own beyond that of *Brahma*, and *Māyā*, being incoherent, can do nothing without the help of *Brahma*. The fact is that the power of an object has no separate existence from that of the object itself. As for instance, the burning power of fire cannot rest separate from the body of fire itself, and therefore has no independent existence. The existence of fire is identical with that of its power of burning. For this reason, *Māyā* being the power of *Brahma*, the non-duality of the latter receives no shock from the conjunction of the former. It will be clearly understood from the following ordinary example. Every act of a person is necessarily preceded by his will to do it. The act cannot be perpetrated without the will, and the will is the power. This will-power can never remain separate from the person himself. The person may remain without the will for some time but the will cannot without the person. Therefore the will has no separate existence outside the person. In this way *Māyā* is but the will of *Paramēśvara* (God). The will is a mental function. As in a dream mental creation emanates from us, so the multifarious universe emanates from God (*Īśvara*) through the medium of His mind which is *Māyā*. Thus *Brahma* associated with *Māyā* is the creator of the universe and is termed *Īśvara*.

(2)

THE INSTRUMENTAL CAUSE
OF THE UNIVERSE IS IDENTICAL
WITH THE MATERIAL CAUSE,
WHICH IS *ĪŚVARA* (GOD)

‘तदेक्षत बहु स्यां प्रजायेय ।’

(*Sruti*)

“That Being—Absolute Existence—desired or meditated thus—let me become many and be born diversely”

‘यथोर्णनाभिः सृजते गृह्णते च’.....‘तथाक्षरात्
सम्भवतीह विश्वम् ।’

(*Sruti*)

“As a spider creates the web—from its own body—and takes it in again, so the universe is produced from the Inde-

structible One—and is made to disappear in It again.”

In the world the instrumental cause of an object is regularly seen to be distinct from the material cause. For example, instrumental cause of a pot is the potter, while the material cause is clay. Such being the usual case, a doubt appears as to reasonableness of *Īśvara* being both the instrumental and the material cause of the universe. But, if we look into the matter more closely, we shall find that there is no violation of the above rule. It has been demonstrated that *Māyā* is not separate from *Brahma*. Now in the above instance of the pot there are two parts in it—(i) clay and (ii) form. So let us see here whether what we call a pot is form or clay. It is an admitted fact that all names are caused by conditions (उपाधि). Thus the name ‘pot’ pertains to the form (उपाधि, condition), and not to clay (अधिष्ठान—basis or substratum). And *Māyā* is the desire or intellect of *Brahma*. Now it should be noted that the pot, which is but ‘form’, has for its material (उपादान) the intellect of the potter. For all forms are imaginative or mental. Then *Māyā*, which is but the imagination, intellect or desire of *Brahma*, is determined to be the material cause of the universe having form. The difference between our intellect and the *Māyā* of *Īśvara* is that our imagination or intellect requires some materials such as clay, etc., for forming objects such as pots, etc.; whereas the intellect of *Īśvara* (i. e., *Māyā*) has no need of any separate material. The imagination which takes place in *Īśvara* appears to us as the variegated or multi-form universe. The illustration of a dream, will make the point clearer. The objects such as a horse, an elephant, a mountain or a river seen in a dream are purely mental i. e., they have for their material the mind only. Likewise the material of the universe is the intellect of *Īśvara*, i. e., *Māyā* only. Now we have seen that *Māyā* cannot exist independent of *Brahma*. Therefore *Brahma* alone is the material of the universe through *Māyā*. But in *Sruti* (the Vedas)

the material cause is said to be of two kinds—(1) *Vivarta* (the cause of apparent or illusory appearance) and (2) *Parīṇāmi* (Cause of transformation). Those who accept the second kind say that one substance becomes modified into another as milk into curds, clay into pot, gold into ear-rings, etc. Those who accept the first kind say that it consists in the appearance of one thing as another, just as a rope appears as a snake or as *Akāśa* (sky) appears dome-shaped and blue (though it has no shape or colour). When a rope appears as a snake through optic illusion, the rope is alleged to be the *विस्तीर्णपादान* (the material which is the basis or substratum of the unreal appearance) of the snake, and ignorance or nescience (*अज्ञान*) to be the *परिणामी उपपादान* (the material which is transformed into a snake as it were). For the appearance of a snake in place of a rope is but the transformation or result of ignorance. Likewise *Brahma* is the *विस्तीर्णपादान* of the universe, and *Māyā*, which is inseparable from *Brahma*, is *परिणामोपादान*. Here also the instrumental cause and the material cause are the same. It has been shown by *Sruti* in the instance of a spider given at the head of this discourse. Just as a spider creates the web out of the saliva taken from its own body, so *Īśvara* creates the universe through the contact of *Māyā*, which is inseparable from Himself. This simile, therefore, demonstrates the identity of the instrumental cause and the material cause, both of which is *Īśvara*.

* Sometimes three kinds of material causes are accepted, viz., (1) *विबर्ति* (a cause giving rise to appearance of change without any real change) (2) *परिणामि* (a cause giving rise to a real change) and (3) *आरम्भक* (one set of causes producing quite different effects). Those who accept the third kind say that one kind of a material cause gives rise to something quite different from it as the threads are different from the cloth—and yet give rise to it.

(3)

ĪŚVARA IS OMNISCIENT, OMNIPOTENT AND SELF-DEPENDENT.

‘एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य ।’

(*Sruti*)

“He is the Lord of all, Knower of all, Inner Controller of all, Generator of all.”

The performer of any work cannot do without the perfect knowledge of the work and its materials. Hence the Creator of this unthinkable, admirable and marvellous universe must be the knower of all, *i. e.*, omniscient. Also the Creator of such a wonderful universe which is full of illimitable objects having unlimited powers, must be all-powerful, *i. e.*, endowed with omnipotence. And He that is invested with all powers has no cause for being dependent; therefore He must be independent or self-dependent. Thus *Īśvara* is omniscient, omnipotent and self-dependent.

(4)

JĪVA (THE INDIVIDUAL SPIRIT, THE EMBODIED SOUL) IS A PART, *i. e.*, A REFLECTION OR REFLECTED IMAGE (प्रतिबिम्ब) OF ĪŚVARA.

‘ममैवांशो जीवलोके जीवभूतः सनातनः ।’

(*Gītā*)

“In the world of life, the eternal individual spirit is a portion of Myself.”

‘कार्योपाधिरयं जीवः ।’

(*Sruti*)

“*Ātmā* having for its associates the gross and subtle bodies, which are the effects of *Māyā*, is called *Jīva*.”

‘एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ।’

(*Sruti*)

“*Ātmā* is seen as one and many like the moon reflected in water.”

Reflection is relative. Where there is reflection (प्रतिबिम्ब) there must be a *Bimba* the original object reflected, and a thing on which the reflection falls. As for the reflection of a face three things are essential, viz., the face, a mirror or water and the reflection or reflected image. Now *Jiva* being called a reflection, it is necessary to have other two concomitant factors as in the above example. The *Bimba* (the original object reflected) here is *Īśvara*. But what is the object corresponding to the mirror or water here, in which *Īśvara* is reflected? It is *Antahkaraṇa* (the internal sense), *Īśvara* means *Brahma* associated with *Māyā*. Hence there is no objection to *Īśvara* being called *Brahma*. He, being all-pervading, should necessarily permeate every human being. The consciousness of 'I' which is felt in the internal organ of every one of us is His reflection; and that should be understood as '*Jiva*'. Here some explanation is needed as regards the meaning of reflection or reflected image. In the example cited above the face is a limited object. Hence its reflection in the mirror placed in front of it is seen reversed. But this does not apply to the reflection called '*Jiva*'. The *Bimba* or the original object here, viz., *Īśvara* or *Brahma* is unlimited and all-pervading. The conception of object and its image (चित्र-प्रतिचित्र) is, therefore, of a different nature in this case. This will be clear from the following example. Imagine a crystal suspended with a thread in the bright light of the sun. It will appear more brilliant in the open space outside than inside a house. This lustre is to be taken as the reflection of sunlight. The internal perceiving organ (अन्तःकरण) corresponds to the crystal, and *Paramātmā* (the Supreme Spirit) to the sunlight. As the light permeating the crystal is to be understood as the reflection of sunlight, so the light of knowledge of *Paramātmā*, which pervades the internal organ, is *Jiva* in the form of the consciousness of 'I'. This is the sense in which *Jiva* is called the

reflection of *Īśvara*. And it is this reflection which is meant by the term 'part' occurring in the *Śāstras*. Otherwise the conception of *Jiva* as a part seems to be against reason, for a part can be conceived only of an object which is limited by time and space. But, *Brahma* being unlimited and formless, there can be no parts in it. Hence the word 'part' should be interpreted to denote 'reflection'. In this way *Jiva* is a part, i. e., reflection of *Īśvara*.

(5)

KNOWLEDGE, IGNORANCE,
BONDAGE AND EMANCIPATION
BELONG TO JĪVA ALONE; BRAHMA
CAN HAVE NO CONNECTION
WITH THESE.

अज्ञानमावृतिश्चैव विक्षेपश्च परोक्षधीः ।
अपरोक्षमतिः शोकमोक्षस्तृप्तिर्निरङ्कुशा ॥
सतावस्था इमाः सन्ति चिदाभासस्य तास्मिन्मौ
बन्धमोक्षौ स्थितौ तत्र तिलो बन्धकृतः स्मृताः ॥

(Pañchadaśī)

"Ignorance, veil or envelopment, superimposition, indirect knowledge, direct knowledge, freedom from sorrow and unobstructed happiness,—these seven conditions affect the reflected intelligence (चिदाभास) and are the cause of bondage and emancipation. The first three are said to bring about bondage."

The basis or substratum of the universe, which is devoid of all attributes and is of the nature of existence, knowledge and bliss is *Brahma*. The reflection in intellect of the 'I'-consciousness of *Brahma* is called '*Jiva*'. Knowledge and ignorance are the qualities of intellect, not of *Brahma*. For *Brahma* is bereft of all qualities. In the waking state only, when the intellect is present, knowledge and ignorance are felt. But in the deep-sleep state they are not felt for want of intellect, which is merged in *Prakṛti*. Therefore they should be called the qualities of intellect. I obtained in the past the knowledge of

such and such an object. I now possess the knowledge of such and such an object—such cognition regarding the 'I'-consciousness comes to men. From this cognition it follows that knowledge and ignorance are not the qualities of *Brahma*. Knowledge and ignorance, being the qualities of intellect, concern only *Jiva* associated with it. In this way, if knowledge and ignorance belong to *Jiva*, then bondage and emancipation also should pertain to him alone. *Brahma*, on the other hand, was never bound or becomes emancipated. Thus knowledge, ignorance, bondage and emancipation belong to *Jiva* alone; while *Brahma* is quite unconnected with these.

(6)

JIVĀTMĀ IN ESSENCE IS IDENTICAL
WITH ĪŚVARA.

‘अयमात्मा ब्रह्म ।’

(Sruti)

“This *Ātmā* is *Brahma*.”

‘तत् सृष्ट्वा तदेवानुप्राविशत् ।’

(Sruti)

“*Paramātmā*, having created the universe, entered into it afterwards.”

Jiva and *Īśvara* have each of them two forms, viz., pure and impure. The pure is derived or secondary (लक्ष्य) and the impure is expressed (वाच्य). Out of these the conditioned expressed part (उपनिष्कल्पित वाच्यं) having been discarded, the remaining pure nature is one without distinction. For example, the bed of the river *Kristna*, appears altogether narrow near a place like *Vai* (वाई क्षेत्र) adjacent to the source of the river. Imagine an ignorant boy coming there from *Masulipattam*. Someone says to him that the river which flows by his own village is the same as that. Hearing this, the boy is struck with wonder on account of his ignorance of geography. But an adult having the experience or travel and a knowledge of geography comes to understand it in no time. In this example

the forms of the river at *Vai* and *Masulipattam* with its landing-places are impure or expressed (वाच्य). And the mere watery form of the river from its source to the mouth apart from the two villages is pure or derived (लक्ष्य). Here though the forms of the river appear different with the limitations (उपाधि) of the two villages, the pure form of the river which remains after setting aside the conception of limitations is one and undivided. Likewise by eliminating the qualities of *Jiva* conditioned by *Avidyā* (or nescience with impure *Sattva*—being mixed with *Rajas* and *Tamas*), such as limited knowledge, limited power and sorrowfulness, etc., and the qualities of *Īśvara* conditioned by *Māyā* (or nescience with pure *Sattva*), such as omniscience, omnipotence and blissfulness, the remaining pure form of consciousness is common to both (*Jiva* and *Īśvara*). This method of establishing unity is termed in *Vedānta* as लक्ष्यलक्षण or भागलक्षण. Thus *Jivātmā* is identical with *Īśvara*.

(7)

JĪVA IS ESSENTIALLY
IDENTICAL WITH BRAHMA.

‘अयमात्मा ब्रह्म ।’

(Sruti)

“This *Ātmā* is *Brahma*.”

‘तत्त्वमसि ।’

(Sruti)

“That—*Brahma*—thou art.”

The reflection of *Brahma* falling upon the intellect is called ‘*Jiva*’. The reflected image of the sun perceived within a pot filled with water and placed in an open yard is not said to be different from the sun; for the existence of the reflection is dependent upon that of the original object reflected. From the maxim that the reflected image is not different from the object reflected it follows that *Jiva*, being the reflected image of *Brahma*, has no existence apart from that of *Brahma*. Therefore *Jiva* is *Brahma*. In this state-

ment mere *Brahma* is taken cognizance of by eliminating the destructibility of *Jiva*. This is called बाधसामानाधिकरण्य in Vedānta (i. e., having a common basis between *Jiva* and *Brahma* by eliminating contradictory qualities).

(8)

PRATYAGĀTMĀ OR KŪṬASTHA
(THE UNCHANGING INDIVIDUAL
SOUL OR SPIRIT) IS IDENTICAL
WITH BRAHMA.

‘घटे नष्टे यथा व्योम व्योमैव भवति स्वयम् ।
तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित् स्वयम् ॥’

(Sruti)

“As by the destruction of a pot the ether confined within the pot becomes identical with the ether all around, so at the disappearance of limitations the knower of *Brahma* becomes identical with *Brahma* Itself.”

The consciousness limited by the internal organ is called *Pratyagātmā* or *Kūṭastha*, and the pure or immaculate and all-pervading consciousness is called *Brahma*. As there is no distinction between the ether caged in a pot and the ether all-pervading, so *Pratyagātmā* and *Brahma* are one without distinction. At various places in *Sruti*, *Brahma* has been called *Ātmā*. Elsewhere we find assertions such as ‘ब्रह्मेदं सर्वम्’ (*Brahma* is this all) and ‘आत्मेदं सर्वम्’ (*Ātmā* is this all). From this it is inferred that the thing denoted by the two terms ‘*Brahma*’ and ‘*Ātmā*’ is one and the same.

If *Brahma* be conceived as different from *Ātmā*, which is of the nature of consciousness, *Brahma* loses Its own identity, i. e., Brahmanhood. For, if *Ātmā* and *Brahma* are understood as two separate objects, *Brahma* becomes limited, and the assertions such as ‘एकमेवाद्वितीयम्’ (*Brahma* is One without a second) and ‘सर्वं ज्ञानमनन्तं ब्रह्म’ (*Brahma* is of the nature of Truth and Knowledge, and without limitation), etc. are contradicted.

The root meaning* of the term ‘*Brahma*’ is One extremely Great or Unlimited. *Pratyagātmā* is also such. Hence *Pratyagātmā* or *Kūṭastha* is identical with *Brahma*.

(9)

ALL THIS UNIVERSE IS ESSEN-
Tially BRAHMA.

‘सर्वं खल्विदं ब्रह्म ।’

(Sruti)

“All this universe is *Brahma*.”

‘ईशावास्यमिदं सर्वम् ।’

(Sruti)

“All this material transitory world is to be overspread, covered or veiled by the Lord *Īśvara*—the Supreme Spirit”

‘अथश्चोर्ध्वञ्च प्रसृतं ब्रह्मै वेदं विश्वमिदं वरिष्ठम् ।’

(Sruti.)

“The lower and upper regions are pervaded by *Brahma*; even this whole universe is Supreme *Brahma*.”

An effect is not different from its cause; just as a pot is not different from clay, and golden ornaments from gold, so the universe, having been produced from *Brahma*, is not different from It. That which is superimposed by illusion is of the nature of its basis (अधिष्ठान). As the snake which appears through illusion in a rope is of the nature of the rope. So the universe which is perceived by us through illusion is of the nature of *Brahma*, the basis. Here it may be objected—If the universe is *Brahma* and *Brahma* is real and indestructible at all times, then the universe also should be real; but the universe is demonstrated by you to be unreal. Our answer is this—Here on the basis of बाध-सामानाधिकरण्य (tracing the sameness of objects by the elimination of contradiction) the universe is determined to be of the nature of *Brahma*. सामानाधिकरण्य (Sameness of object) is of two kinds—सुखसामानाधिकरण्य and बाधसामाना-

* The root बृह् means to increase, expand, to pervade.

विकल्प. For instance, घटाकाश (ether in a pot) is महाकाश (all-pervading ether). In this example घटाकाश and महाकाश having the common basis—ether, सामानाधिकरण्य takes place without the refutation of anything in these two words. Hence it is called मुरुष सामानाधिकरण्य. But in the example 'this snake is a rope' only the rope is taken by getting rid of the snake, because what you called a snake is not a snake as a matter of fact, but a mere rope. Therefore it is called बाधसामानाधिकरण्य. Likewise the meaning of the expression 'All this universe is *Brahma*' is that what you understood to be the universe is not in reality the universe, but mere *Brahma*. Thus only *Brahma* having been taken after the elimination of the universe, this is a case of बाधसामानाधिकरण्य. Therefore it is concluded that all this universe is *Brahma*.

The whole subject may be summarized by the following Ślokas in Sanskrit, that are likely to be of great use, giving facility to remember in brief the gist of Advaita Vedānta:—

मायोपाधिवशाद् ब्रह्म जगतः कारणं स्मृतम् ।
 मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ॥ १ ॥
 जगतो यो निमित्तं स्यादुपादानं स एव हि ।
 यथोर्णनाभिः सृजते गृह्णते चेति वेदतः ॥ २ ॥
 सर्वज्ञः सर्वकर्तृत्वात् स्वतन्त्रः सर्वशक्तिमान् ।
 एष सर्वेश्वर इति माण्डूक्यश्रुतिवाक्यतः ॥ ३ ॥
 ममैवांशो जीवलोके जीवभूतः सनातनः ।
 इति स्मृतेरयं जीवः प्रतिबिम्बः परात्मनः ॥ ४ ॥
 शानाशाने बन्धमोक्षौ ब्रह्म न स्पृशतः खलु ।
 वस्तुतस्ते बुद्धिधर्मा जीवस्य तदुपाधितः ॥ ५ ॥
 विहाय मायाविद्ये द्वे उपाधी परजीवयोः ।
 भागलक्षणया ज्ञेयो जीवोऽयं परमेश्वरः ॥ ६ ॥
 विम्बसत्तां वर्जयित्वा प्रतिबिम्बो न विद्यते ।
 ब्रह्मणः प्रतिबिम्बत्वाजीवो ब्रह्मैव नापरः ॥ ७ ॥
 बुद्ध्यवच्छिन्नचैतन्यं कूटस्थ इति कथ्यते ।
 तदेव ब्रह्म जानीहि बुद्ध्युपाधेर्मृषात्वतः ॥ ८ ॥
 यथा रज्जोरधिष्ठानाद् भिन्नः सर्पो न विद्यते ।
 जगन्न भिद्यते सत्यब्रह्माधिष्ठानतस्तथा ॥ ९ ॥

ॐ

The Heavenly Land.

A dyke to hold these worlds asunder that they intermingle not,—such is God. Day and night pass not across that bridge, neither old age, nor death, nor grief, nor good nor evil deed.

From it all wicked ideas turn back. For the realm of God of which we speak is one from which all evil is driven away. Therefore a blind man when he has crossed that dyke is blind no longer, a wounded man no longer wounded, a sufferer no longer suffering. Therefore, for those who have crossed it, night, too, appears as day. For the realm of God is for ever bright.

And those students who find that world of God through chastity, theirs is that heavenly country; theirs, in whatever world they are, is freedom.

(Chhândogya Upaniṣad VIII. 4)

The Gospel of Vedanta.

~~~~~By Swami Shuddhananda Bharati.

‘...पुरुषोऽन्तरात्मा ।

सदा जनानां हृदये संनिविष्टः ।

तं विद्याच्छुक्रममृतम् ।’

**T**he *Puruṣa*, the Indweller, ever resides in the hearts of beings; knowing Him, THE PURE, one attains to Bliss immortal.” ( *Kaṭhopanishad* )

## I. CENTRE OF BLISS

Consciously or unconsciously men seek this Eternal Bliss; they are gravitated towards That, for that is what their Essence is. Some seek it centre out, in things of the senses and the mind; a few, centre in, seek that immaculate Joy in the depth of the Being and rise to the height of its fulfilment. Every one seeks within the limit of his consciousness an object of Happiness. Things appeal to him according to the range of his evolved man. Man is an eternal seeker and shall not rest satisfied, shall not find abiding peace until his mind settles in THAT Omnipresent ONE which is the Real Self of all, which is in reality ALL and Everyone, That *Paramātmā*, *Puruṣottama*, *Sachchidānanda*, whose *Māyā-Śakti* plays as the Universe of becomings !

‘तमात्मस्थं येऽनुपश्यन्ति धीरा-

स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥’

“Those strong, resolute, steadfast seers who find Him seated in the Self—unto them is the bliss of eternal Peace, to none else.”

## II. WORLDLY PLEASURES

Children play with toys and exult over a doll-marriage. The grown-up man finds that innocent joy insufficient; he seeks a serious joy in things of the world, home, wife, children, wealth, power, name and fame. As he grows in age and experience the sense-food which he once gorged so eagerly in the heat of his vital appetite, becomes loathsome and he seeks something that can give him mental peace and contentment. The mental man bodies forth splendid things of worded beauty from the height of his soaring imagination and is gloomy even after a good deal of intellectual and vital satisfaction brought by the merit of his art and the public applause. The violence of joy and grief, the revels of pleasures and the laments of pains afflict every act suggested by the physical *I*, vital *I*, and the mental *I*. Every one that lives here in this Ego called “I” feels a desperate discontentment which often leads him into the dilemma of “to be or not to be”. The droplets of sense-pleasures and intellectual satisfactions dry into the desert sand of a giant dissatisfaction within. The Holy Scripture decides and concludes: “There is not a bit of happiness even to Indra; not even emperors are happy; happiness has its abode in the sages that are not attached in the mind to sensualities and that live in the inner solitude, inner calmness.”

‘न चेन्द्रस्य सुखं किञ्चिन्न सुखं च क्वर्तिनः ।  
सुखमस्ति विरक्तस्य मुनेरेकान्तजीविनः ॥’

### III. SOLUTION

But what is the solution ? Śrī Kṛṣṇa, the *Jagadguru*, declares from the field of the conflicting human emotions:—

‘अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।’

The world is indeed changeful, sorrowful; having attained this, worship Me, adore Me, give praise unto Me; that is the way of happiness.

‘मद्याजी मां नमस्कुरु ।’ ‘मामेकं शरणं ब्रज ।’

‘न मे भक्तः प्रणश्यति ।’ ‘भक्तः परतरं नान्यकिञ्चिदस्ति ।’

“Make all life a sincere sacrifice unto Me; make unto Me alone (not to any other lower forces) a complete surrender of all that you are and have; My devotee shall not perish; there is nothing higher than Me anywhere; all that exists here is like a row of beads strung in Me.” So declares the Dynamic Witness of the Great War of opposite forces. Yes, the limited man can find peace only in That which is all PEACE even amidst the whirl of the battling modes of nature. As long as one lives in the Ego one cannot dream of peace and joy. This Ego, this lower nature in man, must be surrendered to a higher principle of existence, to a Higher Truth of Being. The solution is quite right. But who is this “Mān, this Me, this I” that speaks out Truths of Eternity to the human soul represented in the heroic Arjuna ?

### IV. VEDĀNTA

Vedānta begins with this quest of the Real I and ends there where that universe and the Supreme Self, the

*Puruṣottama*, that sustains this colossal play of *Puruṣa* and *Prakṛti* as the Master, the Supporter, the Director and the unattached Witness of the *Līlā*—‘उपद्रष्टा नृमन्ता च मर्ता भोक्ता महेश्वरः’. *Veda* is Knowledge, the unwritten, the eternal Knowledge of the Divine Reality in the Self, in the universe. Vedānta is the goal of Knowledge which is the Divine. The realization of that Divine Reality not only in the Self but also in the universe is the integral aim of Vedānta. Aspirants reach this goal by pursuing the path that appeals to them the most and is possible for them to follow, so that the difference in the methods and practices is inevitable.

### V. JNĀNA

The *Jñānī* finds out that himself *minus* the non-self is the Reality that is his Self and the Universal Self. He finds this out by killing the mind that deludes him, through long self-analysis and by fixing his consciousness in THE ĀTMĀ that he is, through ceaseless contemplation, concentration, and trance.

He realizes at last the Truth-Knowledge-Bliss and its nature. “I am *Brahma*, the Self; I am always as I am—immutable, equal, serene in absolute Peace; I am Truth, Consciousness, Beatitude; I am not this body-consciousness; I am beyond that,” declares the *Mukta* and that is the nature of his realization.

‘ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।

नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधः ॥’

“Freedom cannot be attained even after ages of *sādhana* unless one perfectly identifies the *Ātmā* with the *Paramātmā*.” That is the faith of the *Jñānī*. *Tattvamasi* is his *mantra*,

## VI. SELF-REALIZATION

Every soul is essentially Divine. One becomes what he often thinks. He who always thinks that he is the ĀTMĀ becomes THAT. He combines his head and heart and fixes both in the Self. He pours the mind into the Flame of Ātmā. This is not an easy affair. It requires years of *Sādhana*. The aspirant seeks a proper *Guru*, serves him, hears his teachings, studies under him the sacred lore, the books of spiritual knowledge, ponders over the truths heard by him, and thus gets an intellectual grasp of the object of realization. Then he strives to realize the Truth with a strong faith and ceaseless aspiration. Mere intellectual learning counts nothing to him. He begins to examine the nature of things. He enquires within himself, "Who am I? Who is it that moves in names and forms before me? Am I this changing body of nature? When I forget the body in sleep, even then I live. When my senses of knowing and acting cease their functions, even then I live. In dreamless sleep mental waves cease; yet I live. A dead body has a head, has all the physical parts of the body complete; yet it does not function. Who is it that lived and moved in this microcosm? He must be something beyond the body, the vital and the mind. That is the Indweller, the *Antarātmā*. He I am—'सोऽहम्.'

## VII. PRACTICE OF VEDĀNTA

The *Mumukṣu* keeps the mind from externalizing and practises ŚAMA. He checks the inner activities of the emotional mind, *Chitta*, by practising DAMA. He equalizes the mind so

that it is not affected by heat and cold, joy and sorrow, praise and blame, and practises extreme forbearance ( *Titikṣā* ). The importance of this *Titikṣā* has been very often emphasised by the *Gītāchārya*:-

‘मात्रास्पर्शास्तु कौन्तेय शीतोष्णदुःखदुःखदाः।  
आगमापायिनोऽनित्यास्तास्तितिक्षस्व भारत ॥  
यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।  
समदुःखमुखं धीरं सोऽमृतत्वाय कल्पते ॥’

"Son of Kuntī, heat, cold, joy, sorrow and the contact of the sense-objects are evanishing; they come and go, begin and end; they are impermanent; forbear them, O descendant of Bharata! For, O Superman, the hero of self-control who is equal-minded to joy and misery, who is not affected by these sense-impressions is fit for the immortal bliss of existence!"

The aspirant practises UPARATI by withdrawing the mind from the Phenomenon and with tremendous Faith (ŚRADDHĀ) and strenuous practice fixing it in the Noumenon, which is the Reality of Beings. This process is called SAMĀDHĀNA.

## VIII. FAITH

Man is what he believes—‘सो ऽहम्’ स एव सः’. The seeker has a strong belief in the blissful treasure that shines in the heart and is only hidden to sight by the mental illusion. ‘Hail Truth, Immortality, The ONE without a second and the multiplicity of the world, ever PURE, Intelligence, whom the Mumukṣus seek with the *Mantra* ‘Tat Twam Asi!’ ‘सत्यं शाश्वतमेकमनन्तं शुद्धं बुद्धं तत्त्वमसि त्वयः’. Hail all-embodied, ever-Blissful, Spotless,

smokeless Flame! Hail *Brahmānanda* Hail my inner *Guru*! Reveal Thyself, removing this mental curtain! Thou art! I am! The Truth is! That Thou art! That I am!" Thus with a single-hearted aspiration and illumined faith the disciple of *Jñāna* lives, moves and has his being in the Truth, that is, makes a total self-surrender to That until the Bliss of *Brahma* becomes natural—*sahaja*—even like the breath. Have faith and ceaseless devotion. Conquer the desire-world the kingdom of Satan and his brotherhood of hostile forces that tempt man to eat the forbidden fruit of mental egoism and drag him to the lower world of ignorance. The World Teacher commands:—'जहि शत्रु महाबाहो कामरूपं दुरासदम् ।' This enemy of Divinity this robber on the way, this mental illusion can be conquered by wakefulness to the Reality that you are and by the strength of *Viveka* and *Vairāgya*.

### IX. THE MAHĀTMĀ

The *Jñānī* wisely discriminates the eternal from the transitory, takes firm footing in the former, indifferent to the flux of events that pass and repass, that enter and exit on the stage of existence where he is a passive unattached witness. He is not afraid of the world, he is not a world-hater nor is he in any way bound to the modes of Nature. He is like the vast ocean ever full, which does not overflow by the flow of rivers, nor is emptied by evaporation. He attains a state of immutable Peace which is least affected by the influx and efflux of things and events of the world. This state of integral Peace cannot be more strongly expressed than in the language

of that immortal Scripture of Truth, *Śrīmad Bhagavad-gītā*:—

‘आपूर्वमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥’

(II. 70)

This is the *summum bonum* of integral realization. Blessed is he that in this world, with this body, attains such a blissful state, disentangling himself from the thousand veils of mental illusion that cover thick the Sanctum of Truth within! Blessed is he that walks on earth, heaven within, that acts, passive within, spotless, unattached like the Sun! Blessed is the *Mahātmā* whose very smile of peace and contentment is the mirror of Divinity, whose very presence chases away the dark forces of ego, vanity, falsehood, lust, envy, greed, that *Brahma* embodied, ever tranquil, ever equal and equipoised, who never takes initiative in actions, who allows the God in Nature to act, who, firm within, observes the conflicting currents of the world-events as the play of *Guṇas*, upon *Guṇas*, whose life is the breath of the Almighty, whose conduct is the law of Eternal *Dharma*, whose word is the voice of Eternal Verity and whose very presence is the radiance of Divine Energism! He is God-Man, the Leader, the Teacher of humanity.

### X. VEDANTIC KINGDOM

The heroic in the soul aspire after such a height of Divine Knowledge; fools, slaves to vital desires and mental ego, go to perdition! Ah, that heaven of Peace, that Paradise of eternal Bliss!—Our heart exults in the rapture of its very concep-



tion ! Where the mind is not shaken by cares and miseries of the world of modes—'यस्मिन् स्थितो न दुःखेन गुरुणापि विचक्ष्यते' where the *chitta*, undisturbed by the winds of *Sankalpa*, burns like a steady flame; where the bliss of self-delight blossoms into the heaven of existence, where everything is seen in the Self and the Self in everything; where the Divine alone is, in all, as all, all-in-all; where the Divine Will alone is done and the satanic ego is no more; where the Light of Knowledge, rapture of Love and the dynamism of consecrated WORK unite to keep man in tune with the Divine; where every act is an offering to the Inner Divinity; where life is an efflorescence of Self-Bliss; where *Swadharma* is the law of living, where every breath is the perfume of eternity, there in that VEDANTIC KINGDOM of *Brahma* let us live in a communion !

#### XI. THE DIVINE 'I'

The "*Mām*", "I" of the *Gītā* is the Emperor of that Kingdom within. He declares Himself thus: "I am centred in the hearts of all—'सर्वस्य चाहं हृदि संनिविष्टः'; I am the *Ātmā*, O Conqueror of sleep—'अहमात्मा गुडाकेश सर्वभूताश्चरिष्यते'. I am the fire that assimilates food; I am the taster in the tongue, the seer in the eye, the thinker in the mind, the doer in the instrument, the enjoyer of all acts of askesis and sacrifice; I am the Lord of all—'भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्'. The light in the Sun I am, the cool rays of the moon I am ! Everything that exists is born of my *Prakṛti*; I am He who lives and moves as the *Jīvātma* ! Even though I am so close, so inseparably united, the breath of life, the core of beings, the soul in every one, the delight of existence, people do not

comprehend Me, wonder ! I am here, through My *Yogamāyā*. I am incarnate here ! Know Me, THE OMNIPOTENT, THE OMNIPRESENT !"

#### XII. THE WAY TO KNOW HIM

But how to know Him, the *Ātmā*, the *Sarvātma*, the *Parmātma*, the Lord of Jīvas, the Lord of *Jagat* the *Īśvara* who resides in every heart and moves every one through His conscious Force, according to his or her *Swadharma* ? Hear !

‘ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।’

"By constant meditation thorough the purified intellect, by ceaseless inner communion, one sees the *Ātmā*. Some see That by the path of Knowledge, some through the *Yoga* of always living in Me as My devotee, as My worshipper in unreserved surrender to My Will and Guidance; some realize the *Ātmā* through *Karma*, consecrating the act, agency and the fruit as a purified sacrifice to me."

*Karma* concentrates the conscious life in the Divine, *Bhakti* takes one nearer and nearer to the Divine and *Jñāna* unites the being with the Divine. The three must go together, for they are triune forces of realization and are inseparable one from the other like the heat, light and rays of the Sun. This synthesis of Action, Love and Knowledge in the *Yogayukta*, in the soul that lives and moves in *yoga* with the Divine is the constant refrain of the Song Celestial. This universal scripture makes the realization of the Divine Self, the *Brahma*, as the foundation of existence.

‘ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥’

"Having abandoned attachment, he who acts reposing his works on the *Brahma*, is not stained, even as water does not cling to the lotus-leaf."

‘ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।  
समः सर्वेषु भूतेषु मन्द्रक्तिं लभते पराम् ॥’

"When one has become the *Brahma*, when one neither grieves nor desires, when one is equal to all beings, then one gets supreme love and devotion to me."

### XIII. THE SUPREME SECRET

"Be always one in heart and consciousness with Me"—‘मच्चित्तः सततं मय’ ।

"If thou art that, at all times, then by My grace thou shalt pass safe through all difficulties and dangers"—‘मच्चित्तः सर्वदुर्गणि मत्प्रसादात्तरिष्यसि ।’

"Steadfast in the *yoga* of constant communion with the Divine, perfectly pure in the self, master of the self, conqueror of the mind and the senses, he who has become one with the self of all beings, is never bound though he acts in the world."

‘योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥’

"Observe one rule of action: Whatever thou doest, whatever thou enjoyest, whatever thou sacrificest, whatever thou givest, whatever energy of *tapasyā* or soul's will or effort thou puttest forth, make it an offering unto Me."

‘यत्करोषि यदश्नासि यजुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुर्व्व मदर्पणम् ॥’

"Be the doer of My works, accept Me as the supreme being and object; become My devotee; be free from attachment and

from enmity to all existences; for such a man comes to me."

‘मत्कर्मकृन्मत्परमो मन्द्रक्तः संगवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥’

"At last hear the secret of secrets of Eternal Bliss: Abandon all Dharmas and take refuge in Me. I will deliver thee from all sin and evil; do not grieve !"

‘मोक्षयिष्यामि मा शुचः !’

This is the crowning Gospel of Vedānta—to be one with the Divine, always conscious of Him, always loving Him in every thing, always acting His will, making an entire surrender of every nook and corner of the being to His Will alone. Then He shall possess the human instrument, live in it, act through it, and transform it into His Bliss. The joy of absolute knowledge and the joy of absolute surrender are one. No realization is possible without conscious surrender of the human to the Divine.

### XIV. JNĀNĪ BHAKTA

To the *Jñānī*, *Brahma* is the ladle ( with which an offering is made ), *Brahma* is the offering, offered by *Brahma* into the Brahmic fire; *Brahma* is that which is to be attained by *Samādhi* in Brahmic action.

‘ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥’

Self-offering, self-consecration, self-surrender, renunciation of all selfishness and self-will, all thoughts and suggestions of the vital ego, following the Divine will, allowing Him to live and act in him, always steadfast in Him, seeing Him in all, as all—this is the way of the *Jñānī*

*Bhakta*. He empties the petty streamlet of his individual self into the limitless Universal Self, and is full of That. To him the world is not separate from the Divine even as much as the individual Self. To the Monist there is nothing but the *Brahma*; to the *Pūrṇa Bhakta* everything is *Brahma*, Nārāyaṇa, Vasudeva:—

‘वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।’

“Such a *Mahātma* is rare,” says the *Gītā*; “for he realizes the Divine not only in the self but in all.” The Truth of ‘*Aham Brahma*’ and ‘*Sarvam Brahma*’ unites in him. He exists in the Divine and is full of Him.

#### XV. THE UNIQUE ONE

The Bliss is one, the ways of its enjoyment are many; the goal is one, the paths are many; The Divine, Personal or Impersonal is ONE and the *sādhana* of divine attainment differs according to the nature of the *sādhaka*; the Truth is One and its interpretation varies according to mentalities. Let all quarrels end ! Let all differences end in the ONE Reality which is the Divine ! He is the One, the Many, the Personal, the Impersonal, the Personal-Impersonal ! Who is to question His will ? Who is to determine His state ? Who is to judge His acts ? He is all-in-all. The little-minded man has to do nothing but to make an utter surrender of his all to The UNIVERSAL WILL. Who is man to say that His WORLD is false ? Mind cannot know the secret of the AVYAKTA. The intellectual philosopher cannot know the mystery of God’s creation. The question whether the world is true or false has taken away

half the life and energy of philosophers ! Let all discussions end ! The Divine is here, now ! He is nearer to us than our breath ! Call Him *Brahma*, Nārāyaṇa, Kṛṣṇa, Rāma, Jehova, Allah or Tao; He is all these and more ! End all quarrels about name and form ! Go to the Reality ! The Divine is the only Reality ! The world is the play of His *Śakti* ! That Universal Energy creates all, maintains all ! The world is manifold ! The Lord of the World is ONE ! Take refuge in Him ! By meditation, by reflection, by devotion, by consecrated action or by total surrender attain the DIVINE ! Find Him in the Self ! Then there shall be nothing seen around you except the Divine !

#### XVI. EXISTENCE

The universe of existence has been most beautifully described in the following couplet of *Śrīmad Bhāgavata*:—

‘एकायनोऽसौ द्विकलत्रिमूल-  
शत्रुसः पञ्चविधः षडात्मा ।  
सत्त्वगुणविटपो नवाक्षो  
दशच्छदो द्विखगो ह्यादिवृक्षः ॥’

This visible universe is like an eternal tree: It has one mainstay—the Universal Energy, the Mother of the Universe, the *Parā Prakṛti*. It has two fruits—the fruits of the divided mentality, viz., the qualities of pain and pleasure, joy and sorrow, *harṣa* and *śoka*. It has three roots—the three modes of *Prakṛti*, viz., *sattva*, *rajas* and *tamas*. It has four Rasas, four juices—the four Puruṣārthas viz; *Dharma*, *Artha*, *Kāma*, and *Mokṣa*, (Righteousness, Wealth, Enjoyment and Freedom). It has five channels of sensation. It has six features—thirst, hunger, desire, infirmities of age, grief

and death. The tree has seven kinds of barks—skin, bone, flesh, albumen, blood, marrow and semen. It has eight branches: *Buddhi*, *Chitta*, *Ahankāra*, and the five ingredients of the mind. The tree has nine holes, the nine outlets of the physical frame. It has ten leaves, viz., the ten vital breaths, *Prāṇas*. And there are two birds sitting upon this tree—ONE is the PARAMĀTMĀ and the other is the *Jīvātmā*.

### XVII. SEE AND REALIZE

O *Jīvātmā*, waste not your span of life in vain discussions, in curiosities ! See the *Paramātmā* that is in you, that is before you, on the same branch ! They kill life that do not realize Him ! They kill time that waste it in intellectual discussions ! Gather now the outgoing mind and plunge into the Divine consciousness through *Jñāna*, through *Bhakti*, through *Karmayajña*, through *Prapatti*—'Surrender is Salvation !' ( '*प्रपत्तिरित्यपेक्षेतुः*'—was the oracle that Rāmānuja heard ), through constant meditation, through any path that appeals to you. Follow that path with faith and purity. You shall reach the goal of Bliss ! Follow it without criticizing others. All men cannot have the same path; nature differs; the world differs; it is sheer illusion to attempt to mould the manifold aspects of the world of *Prakṛti* into one pattern. The unity must be founded in the unique Spirit, in the Divine that is the core of beings. The harmony of the different existences can be possible only after

realizing the Master of universal Harmony that is here, that is in you, that is in me, that is the I, the This, the She, the He and everything ! He alone can give the law of life. His Law is the Eternal *Dharma* ! His Will is done in you, in me, in my neighbour ! He is the sole refuge, the unequalled Master, the Lord, the King, the dynamic Witness of the Kurukṣetra of existence, the Friend that never forsakes. He is the abode of Peace and Bliss; He is the One to whom surrender must be made—

‘गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुदृढम् ।’

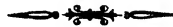
He is here ! He waits for you ! He calls you ! Hear, aspire, wake up, come with love and sincerity, know the Truth and attain Bliss of Existence, the highest goal of Vedānta—Monism, qualified Monism, Dualism,—all sects, religious creeds and disputations close their mouth with a single drop of His Bliss !

All rivers pour into One ocean ! All the different creeds at last merge into That ONE, call it by any name you like, or by no name, give it any form you would or no form ! To aspire for and realize it in the Self and in the Universe is the ringing gospel of Vedānta !

Divine is the Truth ! Divine is the Bliss ! Divine is the one Object worth obtaining ! Attain THAT DIVINE, O Lover of Peace !

‘तदेतत्सत्यं तदमृतं तद्वैचर्यं सौम्यं विद्धि !’

OM TAT SAT !



# Some aspects of the teaching of Vedanta.

~~~~~By M. H. Syed, M. A., Ph. D., D. Litt.

(1)

It is truly said that time and space are illusory. To one who is conscious of his eternal existence, time has no meaning. Why we are not stable-minded and balanced as yet, is because we are running after transitory things. It is the succession of ideas due to the ever-changing and shadowy phenomena that creates sense of time. As soon as this succession or "the modification of the thinking principle" is stilled or stopped, the sense of time will lose its reality.

(2)

The eternal, the *Parabrahma*, the Absolute is all-pervading and mightier and greater than the *Māyā*, the material side of the Universe. So to a spiritually-minded man the difference between sacred and profane has little meaning. He has more reason to sense the blessedness in everything with which he comes in contact than an ordinary man of the world. There is more joy and bliss for him. Such a person cannot be blinded by matter. The existence of misery, sorrow and suffering which we see all round, is explicable. Most of the human beings rush headlong into material enjoyment, oblivious of their true being, which is *Sachchidananda*; they identify themselves with matter and seek pleasure, happiness, security and peace from something (matter) which is incapable of affording any abiding happiness. To seek any happiness from worldly objects

is to search for the impossible. Therefore this futile attempt should be given up.

(3)

Those treading the *Nivṛtti-Mārga* or path of return, and having once for all made up their mind to turn inward, spirit-ward, should whole-heartedly devote all their energies to the cultivation of moral qualities and constant identification of themselves with the higher and the spiritual life.

We have long been associated with the life of matter, so we have to spend an equal number of years on the spiritual path before we reach our goal. Having fully realized the immensity of our task and the true nature of higher life, we should never be discouraged even for a moment, if we fail in our attempts; every effort that we make takes us onward and ensures our final triumph.

We have to perform a twofold task: one is the persistent, unceasing, and earnest effort spirit-ward; another is service. The life of unselfish service will not only elevate us and help us to realize our oneness with *the all*, but it will to a great extent free us from our past Karmic liabilities, without which we cannot attain our goal, *i. e.*, liberation.

(4)

What does evolution mean from the Vedantic point of view ? The self in all is the same. It is immutable, all-pervasive, stable, ancient, unborn, undying;

it is perfect at all times. What is it, then, that evolves ?

Sometimes the Self identifies itself with the not-self, and, when it begins to emerge from the depth of Mayaic forms, it is said to evolve and gradually rise from the bewildering varieties of multifarious forms. Or, better still, the gradual conquest of self over matter may be called evolution.

(5)

Humanity is one; human thoughts and aspirations have common bonds with one another. They are so closely allied that they constantly act and react upon each other, and thus prove the kinship of all that lives. As an instance of this fact we might say that poetic instincts, search for truth and mutual influence of ancient and modern languages and of vernaculars and dialects upon one another, are so patent that the influence of a common stock pointing to human brotherhood at one time is perhaps irresistible.

(6)

To put an end to pain is the object of philosophy, according to Indian thinkers. Everything material is pain-giving and in the long run illusory. The best remedy for sorrow, suffering, misery and misfortune is *Jñāna*, wisdom, a clear and keen spiritual insight into the meaning of birth and death. A man plunged in grief and sunk in sorrow and sufferings of all kinds should try to cultivate spiritual insight, and it is this that will launch him safely across the "valley of the shadow of death."

A spiritually regenerate man remains calm, balanced and unruffled in

the midst of trials and heart-burnings. He begins to look upon every kind of suffering as a passing shadow and does not allow himself to be affected by any untoward circumstances.

As he grows in spiritual development he gradually realizes that his innermost self is the spirit eternal, and the tabernacle of the flesh is but a changing, decaying, and therefore unreal form. With this thought he calmly dwells in peace.

(7)

"Liberty" or freedom is the general cry of the modern world. People demand freedom from all restraints and restrictions, uninterrupted and uninterfered with, to have a free hand in all their affairs, social and political, to organize their business and political associations in any way they think best. In short, most of the advanced civilized nations of the West have now attained to a greater amount of personal, social, religious and political freedom than their forbears did; and yet in another sense they still remain shackled and trammelled. Of true inward freedom they have none; nor in the true sense of the word they are really free and unfettered.

Man is said to be the master of his own destiny and yet he does not fully realize that he has allowed himself to be enslaved by so many bonds and restrictions. He is, truly speaking, the slave of his desire and passion, at the mercy of every passing fancy, torn by anger, assailed by fear and haunted by all kinds of hopes and expectations. How can such a person be called free ?

True freedom consists in freeing one's self from one's lower, unworthy

desires, fear and passion. He alone is truly free who has conquered his thoughts, desires and emotions and rules his body and mind as one rules a horse. He should try to liberate himself from all evil tendencies, such as envy and malice, hatred and fear. He should learn to keep calm and balanced in the midst of pleasure and pain, and take equally victory and defeat, gain or loss. Then he will be entitled to be called a free being when he is not affected by outer circumstances but keeps cool and calm and unconcerned in all conditions.

(8)

The Problem of *Creation* is one of the most disputable points in Indian Philosophy. The opponents of this theory say that nothing could come out of nothing. If all this Universe is created by a Mighty Being, He must also have been created by some other being higher than Himself and so on. Thus there is no end to this process and the all-round perfection and the true greatness of the first cause becomes doubtful.

The believers in the *Pariṇāmavāda* theory allege that the Universe is self-existent and was never created. It is an emanation from or the manifestation of the one and the only Reality that is perpetual, eternal, ancient and unborn.

As the heat of the Sun causes the waters of the ocean to rise in vapour, which, gathering into clouds, again falls on the earth in the form of rain and flows back to the ocean, so the whole Universe with its multifarious forms and lives is manifested by the Divine Mind and so again merges in Him.

The plants and trees grow out of the soil, minerals are excavated from the

mines and the mountain rocks, and again, when they fade and get worn out and disintegrated, they are assimilated and absorbed by the earth and its soil; so from the One the many appear, and, after a time, they are again dissolved into the primeval essence. Man is nourished by and lives upon animal and vegetable food.

In the ordinary course of evolution the forms in the mineral kingdom are needed for the nourishment of vegetables, which in their turn are consumed by animals for their sustenance. In the same way man requires both vegetable and animal forms for his consumption. When a man's dead body is dissolved into various elements, the totality of those elements is thereby increased. Thus the whole process of evolution is based on mutual self-sacrifice and love. There is, strictly speaking, no increase or diminution in anything or in any form. Both matter and spirit, from the combination of which the whole outer existence is manifested, are proved beyond any shadow of doubt to be utterly indestructible. The one, *i. e.*, matter is the outcome of the other. In other words, the one reveals itself as many and is ever the same.

(9)

The why of the universe is only explained fairly satisfactorily by the "Lila" theory. The outer world is an expression of the Divine will. It is in essence a Divine play and pastime. In the long run, it is found that nothing is gained or lost. He being the all-pervading life of the universe, is above rise and fall. In Him there is no change. Those who are

considered perfect beings have simply transcended the limitations of matter and overcome its seductive forces. In their inner self there has been no increase. It always serenely persists beyond good and evil. As in a vast ocean bubbles rise and fall, waves ebb and flow, waters rush forth in torrents, and yet it as a

whole remains unchanged, similarly, in the one Supreme Reality who is the Soul of our souls, there is never any ripple of change. Says Śrī Kṛṣṇa: "Know that to be indestructible by whom all this is pervaded. Nor can anyone work the destruction of that imperishable One."



The Secret of Karma.

~~~~~By Jayadayaḷ Goyandka.

**A** certain gentleman has asked the following question:—"If it is certain that we reap the consequences of our own actions and that our ideas are good or bad according to our past actions, are we justified in saying that man has no control over his actions and that the will of God alone is supreme? God can in no way interfere with the fruit of our actions: why, then, should we worship Him?"

It is no doubt true that one reaps the consequences of his own actions and that his ideas, too, are moulded according to his actions. It is also true that it is the Divine will, guided by one's innate disposition ( which is moulded according to one's past actions ) that enables him to do a certain thing. Activity is impossible unless it is backed by the Divine presence, the Divine energy, the Divine consciousness, the Divine stimulation and the Divine guidance. It is in this sense that God is ultimately responsible for all our actions. It is also quite reasonable to believe that God, though able "to do,

undo and re-do a thing" ( कर्तुमकर्तुमन्यथाकर्तुम् ), does not enhance or diminish the fruit of one's actions. But nevertheless it is very necessary to worship God. Before entering into a discussion of this problem it is essential to devote some thought to a number of subsidiary questions, viz., "What is *Karma* ( action )? In what manner is the fruit of actions enjoyed? Whether man is free in the matter of enjoyment of the fruit of his actions?" and so on.

Hindu scriptures have divided *Karma* into three kinds: ( 1 ) Reserved (*Sāñchīta*), ( 2 ) fruit-bearing (*Prārabdhā*) and ( 3 ) Current (*Kriyamāṇa*). Let us now deal with each type separately.

### ( 1 ) RESERVE STOCK

Reserved actions are those that have been performed during innumerable lives in the past and have been lying undisposed of. Whatever action one performs with his mind, speech or body is termed as 'current' so long as it is still going on, and is added to the reserved list as soon



as it is finished. To take a homely illustration, a farmer has been cultivating his fields for a long time and storing the produce thereof in a barn. In this way his barn now contains large quantities of grain of various kinds stored up for a number of years successively. As soon as the harvest is ripe, a fresh stock of grain is added to the reserve stock. Now, in this example, cultivation is an action and the barn full of grain constitutes the reserve stock. Similarly, all actions that we are performing are *Kriyāmāṇa* ( current ) so long as they are not complete, and are transferred to the reserve stock accumulated in the big store-house of the heart as soon as they are finished. Out of this huge stock of accumulated actions, consisting of virtuous as well as sinful deeds, a handful is taken out to serve one life-time and this handful of actions which has begun to bear fruit and which will be exhausted only on their fruit being enjoyed and not otherwise, is known as *Prārabdha* ( fruit-bearing actions ). In this way, so long as the reserve stock endures, a part of it continues to be taken out as *Prārabdha* for being enjoyed in one life-time. A *Jīva* knows no liberation so long as this stock of undisposed-of actions performed in a number of lives is not completely exhausted. These accumulated actions supply the impulse to perform further actions; the impulse is then translated into action; and the action, when performed, is transferred to the reserve stock and a portion of it is taken out as *Prārabdha*. In this way the stream of *Karma* is incessantly flowing and the *Jīva* is swept along with it. Our mental stuff is also moulded according to our accumulated actions; in other words, it is

our accumulated actions, stored up in the heart, which induce us to perform similar actions again. The mainspring of all promptings for action, whether of a Sattwic, Rajasic or Tamasic nature, is our accumulated actions. Of course, it should be definitely understood that our accumulated actions simply *prompt* us to do a thing; they have no power to compel us to follow a certain course. Our present efforts, which are designated as *Puruṣārtha*, constitute the principal factor determining the course of our present actions. If the *puruṣārtha* is in consonance with our accumulated actions, it lends support to the impulses induced by the latter and gets them translated into action. If, on the other hand, it is of a conflicting nature, it succeeds in restraining the impulse. Suppose one who has the vestiges of evil actions stored up in his mind feels the impulse of thieving—misappropriating others' property. Now, if he is living in good surroundings and listens to the discourses of wise men and takes recourse to reflection also, the combined effect of all this would be that the bad impulse will receive a set-back and will soon die out. Similarly, the vestiges of virtuous actions stored up in one's mind prompt him to practise charity and perform other virtuous acts; but the unwholesome advice of his present associates, who are of an undesirable type, succeeds in curbing and eventually killing that noble impulse. The long and short of it is that one's present efforts constitute the principal factor determining the course of his actions. The noble actions that we now perform as a result of associating with holy men and entertaining noble thoughts will create noble

impressions in the mind, which will throw the older impressions into the background, so that the latter will seldom manifest themselves in the form of impulses of a cognate nature.

A former's barn contains grain stored up for several years past and he adds the new crop also to the old stock. Now, if he wants to draw from this stock, he will naturally lay his hands upon that which has been added last of all; for the same would be ready available, having been heaped upon the previous stock. Even so the impulses for our present actions are supplied by the impressions left on our mind by our latest actions. The human mind is a repository of innumerable ideas. Out of these one would recall only those ideas more frequently which occupy his mind for the most part at the present time. Suppose A is given to the service of holy men; but, having fallen in bad company, he begins to visit theatrical performances, so that he now mostly recalls the scenes of these performances. Man generally acts according to his impulses, unless he engages in pursuits of a contrary nature; the impressions that are left on his mind by his actions are also of a similar nature and give rise to similar impulses, which in their turn lead to similar actions again. The man who frequently visits theatrical performances naturally recalls the scenes of those performances and feels inclined to enjoy them again and again. Having secured a company favourable to his inclinations, he visits the performance again, recalls its scenes later and feels inclined to repeat the experience and actually does so again. Repeating this process several times he eventually

gives up the noble pursuit of serving holy men and in course of time forgets all about it. This proves that the impressions created on our mind by our present efforts in the direction of associating with holy men, listening to the discourses of wise men and entertaining noble thoughts, and so on, curb the impulses induced by our past actions and hence it is said that man is ordinarily free in the matter of gathering a new type of impressions (सञ्चित), modifying the old ones and multiplying or diminishing them.

We owe some of our impulses to our *Prārabdha* Karmas as well. Although it is very difficult to single out the impulses born of our *Sañchita* Karmas from those induced by our *Prārabdha* Karmas, it should ordinarily be borne in mind that the impulses or latent desires which induce us to perform a virtuous or sinful act are traceable to our *Sañchita* Karmas, while those which make for the enjoyment of pleasure or pain only are due to our *Prārabdha* Karmas. Pleasures and pains resulting from this latter type of impulses may either be mentally experienced by our subtle body (*Sūkṣma Śarīra*) or they may accrue to us as a direct result of our bodily actions. In any case, man has no control over the inclinations arising out of his *Prārabdha* Karmas.

## 2. PRĀRABDHA KARMAS

It has been pointed out above that a portion of our *Sañchita* Karmas, which are of a mixed type—virtuous as well as sinful,—is set apart as *Prārabdha* for being enjoyed in one Life. The fruit of these Karmas is enjoyed in two ways:

(1) through mental Vāsanās and (2) through bodily actions. The pleasure or pain that we derive from the various thought-currents arising in our mind in dreams and on other occasions in our waking life constitutes what they call mental enjoyment. Suppose a merchant purchases some grain and builds hopes of buying a plot of land and constructing a house thereon provided he is able to make so much profit out of this transaction. He also pictures to his mind a number of hopeful factors and the very thought fills him with delight. The very next moment, however, the thought of prices going down and launching him into a loss makes him uneasy and chills his spirits. Our mind is constantly swayed by such ups and downs created by our own imagination, which make us happy or otherwise. Suppose one enjoys all amenities of life and there is no ostensible reason to make him unhappy, but worries of various kinds prey upon his mind and make his life miserable. People wonder why such a darling of fortune should appear so dejected and depressed. Likewise those who suffer from wants of various kinds and have every reason to feel unhappy are sometimes seen as happy as anything. A ray of hope or the prospect of some future gain brightens for a moment the face of even one who is bewailing the death of his beloved son. This is another instance of mentally enjoying the fruit of one's *Prārabdha*.

We also enjoy *Prārabdha* Karmas by coming across things and events which affect us agreeably or otherwise and thus cause pleasure or pain to us. This enjoy-

ment of pleasure and pain as a result of *Prārabdha* Karmas comes into operation in three ways—and they are technically known as (1) *Anichchhā Prārabdha* (*Prārabdha* enjoyed involuntarily), (2) *Parechchhā Prārabdha* (that enjoyed through others' will and (3) *Swechchhā Prārabdha* (*Prārabdha* enjoyed through one's own will).

### ANICHCHHĀ PRĀRABDHA

*Anichchhā Prārabdha* is that enjoyment of pleasure or pain which comes to us accidentally and of its own accord without any volition on our part. For instance, suppose one is going to a certain place and, while he is passing underneath a wall, the wall suddenly collapses and the man is buried under the debris; or he is struck by lightning on the way or a tree gets uprooted all of a sudden and fells him down along with it; or again, the roof of a house falls down and crushes him; or, while he is holding a loaded gun in his hands, the gun suddenly goes off and he is shot thereby. Similarly, on the other hand, he may stumble on a precious stone while going on a journey or may discover a treasure-trove while ploughing a field or meet with some other piece of good luck which neither he nor any one else sought for. These are some instances of *Anichchhā Prārabdha*.

### PARECHCHĀ PRĀRABDHA

Enjoyments and sufferings which we get through other's will are classed under *Parechchhā Prārabdha*. One's being assaulted by thieves and robbers while asleep or deliberately persecuted by any one else is an instance of the latter type,

whereas the thwarting of one's evil plans by some virtuous man, one's being prevented by a friend or one's doctor from taking unwholesome or prohibited food, getting money unsolicited from some one else—, these are instances of the former type. In this connection one thing should be clearly understood. Suppose some one inflicts an injury on another or commits a burglary in his house. In this case the injury that the latter receives or the theft that is committed in his house is no doubt a result of his *Prārabdha* Karmas, but the man who has inflicted the injury or committed the theft has perpetrated a fresh action, the consequences of which he will have to suffer hereafter. For the medium of enjoying the fruits of one's actions is not determined beforehand. If the medium or instrument is determined beforehand and if it is previously decided as to what particular person will commit theft in the house of such and such a man or inflict injury on the person of such and such a man, the person who commits the theft or inflicts the injury will escape all blame; for he has done so under the divine dispensation. Had this been so, why should it have been necessary for the Śāstras to prescribe punishments for such deeds and why should there have been any provision for retribution?

Hence it will have to be admitted that the medium of enjoying the fruits of actions is not previously determined in all cases. An action which involves an injustice or has some selfish motive behind it, and which is characterized by attachment, is no doubt a fresh action. Of course, if God wants to utilize the services of some one in particular for

disposing of a particular individual, He can do so in the same way as a ruler appoints a dutiful executioner to hang an assassin who has been sentenced to death. It may be that the man who is sent to the gallows killed the executioner in a previous life or he has had no relation whatsoever with him and may only be performing a righteous act.

### SWECHCHHĀ PRĀRABDHA

Deriving pleasure from coition with one's wife during the period prescribed for the same, begetting a son or having no issue, losing one's child, taking pains and bearing hardships in prosecuting a righteous business, deriving profit from the same or incurring loss therein, or losing the profits once gained,—these constitute instances of *Swicchhā Prārabdha*. The urge that we feel for performing these actions emanates from our *Prārabdha* Karmas and the impulse is followed by action. Success or failure in our undertakings depends on the merits or demerits accruing from our past actions.

It is no doubt very difficult to trace the causes of pleasures and pains that we experience as a result of our *Prārabdha* Karmas. Even by recourse to a minute analysis and reasoning of various kinds it is extremely difficult to say definitely what particular action performed in a previous life is responsible for a particular pleasure or pain experienced by us now or whether a particular action committed in this very life has been transferred from the *Sāñchita* to the *Prārabdha* list and has brought about this experience.

Suppose some one performs the *Putreṣṭi* sacrifice ( a sacrifice for obtaining a male issue ) or some other sacrifice for acquiring wealth and obtains a son or wealth immediately after the sacrifice is over. Now it is difficult to decide whether the sacrifice he has just performed or some other action performed by him in a previous life is responsible for his obtaining the son or wealth. It is just possible that he may have obtained the son or riches as a reward for some meritorious deed performed by him in a previous life and the fruit of the sacrifice now performed may accrue to him later on, or it may be that some defect in the performance of the sacrifice may have nullified its effect. Suppose a patient undergoes treatment for curing his ailment and is cured. Here it is difficult to judge whether the cure has been brought about by the treatment or whether the period of *Bhoga* ( suffering ) being over, the cure has come of its own accord and it appears by coincidence that it has been brought about by the treatment.\* Nevertheless it must be understood that, whatever may be the case, every event or experience affecting us agreeably or otherwise is a result of actions performed of our own free will. There are no hard and fast rules to determine whether the fruit of a particular action will accrue immediately or at some future date. The whole thing

entirely lies in the hands of God, a *Jiva* being altogether helpless in the matter. Those who commit sins in this life are found happy and prosperous with a number of sons and plenty of wealth and honour (although many of them might be suffering from some mental worries and afflictions the magnitude of which cannot be imagined by us), whereas those who lead a virtuous life are seen suffering from want (though many of them might likewise be mentally happy), which leads us to doubt whether there is any such thing as retribution in Divine dispensation. In such cases it should be understood that they will reap the fruit of their present actions in a future life and that they are at present enjoying what they earned in a previous life.

It is said that the fruit of an action which is very powerful accrues forthwith, while that of ordinary actions accrues rather late. But even this rule does not appear to hold good in every case; hence it must be said that we human beings cannot trace the cause of a particular pleasure or pain experienced by us of our own free will, on the strength of reasoning and logic. Besides God, who is the controller of the whole universe and has knowledge of the past, present and future, only Yogīs who can focus their mind on their actions and their fruit can know something by grace of God through their Yogic powers.

### 3. CURRENT ACTIONS

Fresh actions, whether good or bad, that are performed of one's own free will are known as *Kriyamāṇa* or current actions. The principal factor determin-

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\* A malady results from a sinful act committed in a previous life as well as from indiscretion in diet, etc. in this life. A disease resulting from the latter cause is generally cured by treatment; but an ailment resulting from past actions cannot be cured so long as the period of their enjoyment has not expired; but it is very difficult to determine as to what particular malady is a result of past actions and which one has resulted from indiscretion. Hence treatment should be resorted to in every case.

ing our present actions is our *Sañchita* Karmas; in some cases one's own *Prārabdha* or that of any one else, determines the course of our actions. Man, though bound by Divine laws, is ordinarily free in performing fresh actions. It lies in his power to obey or not to obey the divine laws. That is why he has to reap the consequences of his actions.

If some one says that the Divine will or his own *Prārabdha* is responsible for the good or bad actions that emanate from him, he is labouring under a delusion. The belief that God or *Prārabdha* is responsible for our actions is open to four principal objections, which cannot be admitted in the case of God who is free from faults ( निर्विकार ), desireless ( नित्येश ), impartial ( समदर्शी ), compassionate, just and disinterested. They are as follows:—

( 1 ) If it is God or *Prārabdha* that is responsible for our good or evil actions, scriptures containing injunctions and prohibitions become unnecessary. Those who disobey the injunctions of the Śāstras such as "Speak the truth" ( 'सत्यं वद' ), "Practise virtue" ( 'धर्मं चर' )—*vide Taittirīya Upaniṣad* I. xi. 1.—"Be devoted to thy mother" ( 'मातृदेवो भव' ), "Be devoted to thy father" ( 'पितृदेवो भव' ), "Be devoted to thy preceptor" ( 'आचार्यदेवो भव' )—*vide Taittirīya Upaniṣad* I. xi. 2. and "One should not drink wine" ( 'सुरां न पिबेद्' ), "One should not violate the marriage-bed of another's wife" ( 'पदाराज्जाभिगच्छेद्' ), who lead a licentious life and are steeped in sin can conveniently say that they are doing so at the prompting of God, who is the controller of his *Prārabdha*. In this way

God is exposed to the charge of demolishing the Śāstras.

( 2 ) When it is God who impels us to perform all actions, why should we reap their consequences in the shape of pleasure and pain? God Himself, who performs all actions, should accept the consequences thereof. Since He does not do so, He stands guilty of visiting His own faults on others.

( 3 ) Such a belief detracts from the fairness and kindness of God, for no administrator of justice can ever compel us to commit sins again as a punishment for past sins. If He makes it obligatory on us to commit sins in this way, it would be unjust of Him to provide punishment for sinners. If it is God Himself who makes us commit sins—becomes instrumental in the commission of sins,—in the first instance, and then punishes us, He exposes Himself not only to the charge of injustice but to that of ruthlessness as well.

( 4 ) If it is God Himself who makes it obligatory on a sinner to commit sins again, it leaves no scope for a *Jīva* to rid himself of sins. If sin follows sin and the process continues, a *Jīva* will be compelled to wallow in sins for all time to come, which will lead in the first place to the fault known as *Regressus ad infinitum* and, secondly, will expose God to the charge of keeping the soul in the bondage of sins for ever.

Hence it is not reasonable to believe that it is God who makes us perform virtuous or sinful acts. In any case He never urges us to commit sins. Of course, He has enjoined us to perform virtuous acts, although He has left it entirely

open to us to obey His injunctions or to transgress them. A Government officer, for instance, is entrusted with the duty of protecting the person and property of the people of his jurisdiction according to the laws of the land; but he is free to turn his authority to good account or abuse it, although he is bound by laws and is also liable to be punished in the event of violating them. Similarly man is free to perform actions.

God ordinarily always urges us to tread the path of righteousness and helps the *Jiva* to attain salvation. Constantly dwelling on the objects of worldly enjoyment is mainly responsible for our committing sins. This, again, gives rise to *Kāma* ( desire ), which is an effect of the *Rajas* element and this *Kāma* leads to other vices such as anger, etc., which lead the soul to perdition. The Lord says:—

“Man, musing on the objects of sense, conceiveth an attachment to these; from attachment ariseth desire; from desire anger ( *Krodha* ) cometh forth.

“From anger proceedeth delusion; from delusion, confused memory; from confused memory, the destruction of Reason ( *Buddhi* ); from destruction of Reason he perishes.\*”

Thus it is proved that attachment born of constantly dwelling on objects

of sense, not God or our past actions ( *मात्स्व* ), is mainly responsible for sinful acts. Our actions are preceded by thoughts or impulses which conform to the impressions of our latest actions accumulated on the plate of our mind. Hence it is necessary to perform virtuous acts in order to avoid sins. By performing virtuous deeds we shall be gathering good impressions in our mind and entertain good ideas, and these latter will help us a good deal in performing virtuous actions and abstaining from evil deeds hereafter. That is why in reply to the following question of Arjuna the Lord asks him to kill the devil of desire, which is the root of sin and is born of the *Rajas* element which consists of attachment. The question of Arjuna runs as follows:—

“But dragged on by what does a man commit sin, reluctantly indeed, O descendant of Vṛṣṇi, as it were by force constrained !”\*

In reply to this question the Lord says: “It is desire, it is wrath, begotten by the quality of motion ( *Rajas* ), all-consuming, all-polluting; know thou this as the foe here on earth.†”

Further on the Lord calls this desire an insatiable flame and points out that it clouds wisdom in the same way as smoke clouds a flame or as dust soils a

\* भ्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।  
सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥  
क्रोधान्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

Gita II. 62—63,

\* अथ केन प्रयुक्तोऽयं पापं चरति पुरुषः ।  
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

( Gita III. 36. )

† काम एष क्रोध एष रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

( Gita III. 37. )

mirror or as the amnion wraps the embryo. This desire, He continues, resides in the senses, the mind, and the intellect, and the Lord enjoins Arjuna to slay this devil of desire, which cuts at the very root of knowledge and wisdom, by mastering the senses. Had the *Jiva* not been powerful enough to conquer desire, the Lord could not have urged Arjuna to do that. Hence our *Kriyamāṇa* Karmas are purified by performing noble deeds and associating with noble men as enjoined by the Lord. It is our current actions that form the basis of our *Saṅchita* and *Prārabdha* Karmas. Hence one should try to perform noble deeds in the present, as it is in the performance of these actions alone that he is free.

#### CAN KARMAS BE EXHAUSTED WITHOUT ENJOYMENT ?

Now it is necessary to understand whether all these three types of Karmas can be exhausted by enjoyment alone or if there is any other means also of destroying them ? Out of these, *Prārabdha* Karmas are exhausted by enjoyment alone. Just as the words of a reliable personage do not go in vain, even so *Prārabdha* Karmas cannot be exhausted without enjoyment. Enjoyment can be brought about without any desire, through others' desire or through one's own desire, as mentioned above, or it can be had recourse to even as an expiation for one's evil deeds. Release can be obtained both through service and undergoing punishment. Our *Saṅchita* and *Kriyamāṇa* Karmas can be destroyed through virtuous acts like sacrifice, charity, askesis, service, etc. performed in a disinterested spirit, and through worship of God consisting of items such

as control of breath (*Prāṇāyāma*), hearing ( श्रवण ), reflection or intellection ( मनन ) and meditation ( निदिध्यासन ) including intercourse with holy men, *Bhajan* ( remembrance of God ) and contemplation ( *Dhyāna* ). These practices give rise to saving knowledge ( *Jñāna* ) through purity of heart, whereby the whole stock of *Saṅchita* Karmas is burnt as a stack of hay.\* And, having no selfish interest now, he can have no desire for any worldly object whatsoever nor does he retain any attachment for action or the ego-sense and hence he is incapable of performing interested actions.

It is very easy to secure freedom from the bondage of meritorious deeds; they can be easily got rid of by being consecrated to God. Suppose a usurer has advanced some money on loan to some one and the latter owes the amount to him. The usurer can get rid of this sense of creditorship by mentally renouncing it. He is rid of this sense by merely waiving the claim in his mind; but the man who owes the amount cannot be freed from the liability by simply denying the obligation. Similarly, we cannot escape the consequences of our sins by simply pleading unwillingness to suffer the same. In order to get rid of those sins we have either to reap the consequences or perform disinterested actions or disinterested worship, etc.

Sins and virtuous acts performed by the same individual are not mutually

\* यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

शानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥



accounted for. The former are not set aside by the latter, nor the latter by the former; they have to be enjoyed severally. Suppose A owed some money to B and did not repay it. One day, therefore, B out of anger gave two *lati* blows to A. Thereupon A lodged a complaint against B before the Magistrate. B in defence confessed that he had no doubt dealt A a couple of blows, but added that A owed him one thousand rupees and demanded that a suitable amount might be deducted from the said sum in recompense for the crime and the complainant made to pay the balance. The Magistrate laughed at this reply and said that he should file a civil suit separately for recovery of the debt and, if he failed to realize the amount, he should have him sent to jail in default; but he must take the consequences of taking the law in his own hands and cudgelling the complainant. Even so we have to reap the consequences of our sinful and virtuous acts separately. Meritorious acts performed with some desire are not taken account of while dealing with sins and *vice versa*.

### WHO AWARDS THE FRUIT OF OUR ACTIONS?

Some people believe that our virtuous and sinful deeds bring their own results according to their respective merits, and that there is no controlling agency like God nor is there any need of God. This, however, is an erroneous belief. Such a belief presents numerous difficulties and is not corroborated by reason. Without a controlling agency to distinguish between good and evil actions and award the fruit thereof accordingly, enjoyment of the fruit of actions is not

possible. For the actions themselves, inconscient as they are, cannot be believed to have the controlling power; they are mere causes. As regards the sinner himself, he would not be prepared to suffer the painful consequences of his sinful deeds of his own accord; this is admitted on all hands and is a well-known fact. Suppose some one commits a burglary or dacoity. Now the crime of theft or dacoity, being inconscient, cannot provide punishment for the criminal, whereas the criminal himself does not court punishment. That is why some ruler or administrator is required to award punishments. Even so a controlling or regulating agency in the person of God is required for regulating, differentiating and awarding the fruit of actions. This should not lead one to think that there is affinity between a king and God. A king who neither resides in the hearts of all nor is disinterested and is not free from selfishness nor from error can even give a wrong decision under the influence of error, partiality, ignorance or selfishness. God, however, who is impartial, benevolent, disinterested, compassionate and just, and who is the inner controller of all, is not open to error. Whereas a king administers justice from a selfish motive, God does so out of mercy and with the motive of doing good to the Jivas. It may be asked here as to why God takes all this trouble if he has no selfish interest to serve. Our reply to this is that God does not find this work irksome or boring. Just as a benevolent person settles others' disputes in an impartial way without seeking honour, praise or respect and thus compels the admiration of all, even so God dispenses justice to all the Jivas

for their good and in an unselfish way due to His benevolent nature.

If God is not recognized as a controlling agency, the enjoyment of fruits of actions would not be possible. One more argument is worth considering in this connection. Suppose one has perpetrated such horrible sins as entitle him to be born as a dog in the next life. His actions, which are inconscient, cannot take him to the womb of a bitch, (for conveyances such as a chariot, a motor-car and so on, which are inconscient, cannot carry the rider to his destination of their own accord without the guidance of an intelligent driver) and the sinner himself would not like to have himself transferred to the womb of a dog for reaping the fruit of his sins. He cannot do so even if he wishes to, for he does not possess the requisite means. We cannot take ourselves to an unknown destination even in our conscious state; under such circumstances, it is altogether impossible to shift from one species to another without discriminating intelligence.

If it is urged that the veil shrouding our wisdom is lifted at that time, even that does not stand to reason; for at the time of death one generally finds himself in a bewildered state owing to excess of pain and infatuation. His condition is quite unlike that of a *Yogi* or an enlightened man. With ordinary worldly knowledge it is neither possible for an individual to enter a particular womb nor would any one like to do so, as life in the uterus is very miserable. Thus it is proved that a controlling authority, who is at the same time the Lord of this universe, is required for providing enjoyment of the fruits of actions according to

their respective merits. And such a controlling authority in the person of God surely exists.

### WHY IS IT NECESSARY TO REMEMBER GOD ?

Now, supposing that God invariably awards the fruit of our actions according as they are good or bad, and if He cannot reduce or enhance it, why should we remember Him ? Let us now consider this question. In the first place, remembrance of God is a principal item of worship ( *Upāsana* ) is a very noble act and a royal road to spiritual advancement; nay, it tops all spiritual practices. By practising this we feel the urge for it more and more and the result is that we actually remember God more and more, so that our mind gets purified and the supreme light of divine wisdom begins to be reflected thereon. This fire of wisdom burns away the stock of *Sañchita* Karmas and thus destroys the seed of rebirth. That is why worship of God is supremely necessary.

The next reason why we should worship God is that this constitutes the paramount duty of our life. People serve their parents as a matter of duty. Naturally, therefore, it is our foremost and paramount duty to remember Him who is the supreme Father of all parents, who is extremely benevolent, who has afforded us all sorts of facilities, who constantly showers His motiveless blessings on us, whose commandments and injunctions are conducive of our lasting good, who is the beacon-light of our life, who acts as a guide to those who have lost their vision and is the support of the drowning and the pole-star for the

crew who have lost their way in this vast ocean of *Saṃsāra*.

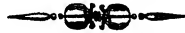
It is sheer ungratefulness on our part not to remember God. When we cannot repay the obligations of even our parents and teachers, much less can we repay the obligations of God, who is our best friend. Such being the case, it is sheer ungratefulness—the meanest of all mean acts—to forget Him.

God can do anything and everything. He is able to do, undo and re-do a thing (कर्तुमकर्तुमन्यथाकर्तुम्), but He does not do so; He respects His own laws and we should surely not make use of His remembrance for the condonation of our sins and for having our good actions rewarded. Sins are destroyed as a matter of course as a result of remembering Him, just as darkness disappears even before sunrise. Saint Kabir has said:—

“Our sins are destroyed the moment we remember the Divine Name, just as

a spark of fire is enough to burn away a whole stack of old hay.”\*

But a worshipper of God should not expect that His remembrance will destroy his sins. One who understands the true nature of God does not make use of His remembrance for the destruction of his sins. One who knows that the remembrance of God cuts at the root of transmigration (*Saṃsāra*) itself, which is a mere illusion, can never utilize it for averting trifling worldly troubles. If he does so, he surely commits a great blunder. It is something quite undignified like requesting a royal friend to exempt one from a duty of Rs. 10/- only. Hence remembrance of God should not be utilized for any worldly object whatsoever, but it should be practised at all times as a duty. For remembrance of God is conducive of good and good alone in every case.



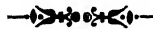
## Love of Self.

Verily, not that we should love creatures, are creatures dear, but that we should love the Self, creatures are dear.

Verily, not that we should love the world, is the world dear, but, that we should love the Self, the world is dear.

Verily, Maitreyī, the Self is to be seen, to be heard, to be borne in mind, to be eagerly meditated upon. Verily, by seeing, hearing, thinking of knowing the Self, all the universe is known.

*Bṛhadāraṇyaka Upaniṣad II. iv. 5*



\* जबहि नाम हिरदै धरयो, भयो पापको नास ।  
जैसे चिनगी आगकी परी पुराने घास ॥

# Truth and Vedanta.

.....By Dayaram Gidumal.

**T**ruth has a very deep well and it cannot be seen without diving very deep. It is apparently a polyhedron. It indeed cannot be a polyhedron if we can get whatever values we persistently seek to obtain from Nature. Leibnitz, for example, was individualistic and optimistic and like modern pragmatists got what values he sought as such. Schopenhauer was monastic and pessimistic and he also got what values he sought.

Has not every philosopher found it most difficult to define truth and reality? Agreement of the thought with the object is our definition of truth. Systematic coherence is another. "What is useful is true" is a third. "What gives power" is a fourth. "What emotionally satisfies" is a fifth. "That of which a negative is inconceivable" is a sixth. But there is hardly anything which is inconceivable!

May it not be that the One Reality, the One Truth, puts on merely a garb of unreality—a garb of untruth, *i. e.*, of *Māyā*—of its opposite? For example, Croton, when potentized, cures Eczema, but in its gross form it produces Eczema. Similarly, other drugs in their subtle transforms cure the very diseases which their gross forms can produce.

We know for certain as little about the central truth of God as we know about the nucleus of the Sun. That central truth ought to reconcile all other truths which must be to it as the vapour-layers in the Sun are to the nucleus at the centre. Truly there are layers upon layers. We first take individuals to be realities. Then comes in science and says, these individuals are made up of atoms and the atoms are the realities. Then the progress of science

shows the atoms themselves to be made up of sub-atoms, and it becomes probable that the hypothetical Ether is at the bottom of them. From the Gross to the Subtle we have proceeded so far. The Sāṅkhya said the Ether itself was due to a *tannātra* which was due to I-ness—that which gives all individuality—and the I-ness itself was due to an architectonic principle which itself was due to the three Guṇas—Radiance, Dynamis and Inertia of the *Anādi Prakṛti*, itself blind without the *Puruṣa*, the Spirit. Finally the Sāṅkhya meditation showed *Prakṛti* itself to be *Aviḍyā*, in the disappearance of which there remained nothing but the Spirit. If my vapour-layer—my *Avaraṇa*—disappeared, I would come to the same conclusion.

Remove the gravitation pull of the Sun and the planets fly off at a tangent into space. That pull is invisible, but is it not real? The intelligence which has discovered it is invisible, but is it not also real? The ideal of every individual, of every Nation is invisible; but is not that also real? Thus we find the visible leads to the invisible and there are degrees even of invisibility, as there are in the vapour-layers of the Sun. When we look at the Sun, we look merely at its photosphere.

The spectroscope shows there is an element in the corona of the Sun, which is not to be found anywhere else in the universe. This element, the coronium, may distinguish our Sun from the planets and there may be similarly other differentia between our Sun and the millions of other Suns, between our Universe and other universes. These secondary truths differ, but there must be a central Reality and a central Truth, the Nucleus of all the universes. That is God.

Vedānta has its uses. Would anything else have sufficed to console Guru Nanak, for example, when he saw the horrors of war ? Can anything else give a reason for not only forgiving but for loving even our enemies and for the greatest catholicity, the greatest toleration, the greatest patience, the greatest cheerfulness, the greatest peace of mind, the

greatest hope, the greatest selflessness ? Can anything else be our prop when every other philosophy fails to give satisfaction ? Moreover, do not all the philosophies of the world and all the secondary truths find themselves in, as it were, an overshadowing spacious tent when they come to Vedānta ? There is room for them all—room even for the sceptic and the agnostic.

## Vedantic fourth Prasthana and the final Gita.

By Raghunandan Prasad Sinha.

**U**st as there are four members of the Lord's *Vyūha* (manifestation), four Vedas, four states of consciousness, four forms of sound, four *Varnas* and *Āśramas*, Vedānta also has four *Prasthānas* (Bases). The first is the *Upaniṣad*, which chiefly aims at the elucidation of the *Sat* (substratum) aspect of *Brahma*; the second is the *Brahma-Sūtras*, which deals specially with the *Chit* (wisdom) aspect; the third is the *Bhagavad-gītā*, which concerns mostly with the *Ananda* or realization aspect and in the end declares 'आत्मनिवेदन' (Self-surrender) or surrender to the Lord as the highest and the last step. But it stops there and is silent about the way and means of such surrender (ज्ञान).

It is stated in the *Bhāgavata Purāṇa*, *Skandha I*, Chapter V that Śrī Vyāsa after arranging the Vedas compiled the *Mahā-bhārata* to elucidate their meaning to ordinary people. But still he was not satisfied and thought that he had not realized his *Ātmā* (V. 30). For this he became morose, when Śrī Nārada appeared before him and to him he explained his difficulty and enquired about the cause. Nārada replied that *Jñāna* may destroy *Karma* and *Māyā*, but it is quite inadequate for the attainment of the Lord, if devoid of *Bhakti* (devotion), and likewise even unselfish actions are of no use if not

surrendered to Him (*ibid.* V. 12). He then advised Vyāsa to compose the *Bhāgavata Purāṇa* to remove his great want by reciting therein the Lord's doings and extolling the path of His devotion. Accordingly that *Purāṇa* was compiled. Vyāsa first sent his son Śrī Śukadeva to King Janaka for learning *Jñāna*, but, finding it insufficient, taught him the fourth *Prasthāna*, the *Bhāgavata Purāṇa*, which he later on recited to King Parīkṣit. In the second chapter of the *Bhāgavata Purāṇa-Māhātmya* it is stated that Śrī Nārada tried to rouse *Jñāna* and *Vairāgya* from stupor in which he found them, by discourse of *Veda*, *Vedānta* and *Gītā*, but failed. This made him highly dejected. Whereupon he heard a sound from *Akūṭa* to the effect that to achieve his object he must perform right action which he would learn from a saint. Sanakādi Ṛṣis were then seen by him and to them Nārada expressed his trouble and wanted to know the meaning of the Ākāśic Sound.

The Ṛṣis explained to him that right action means meditation and practice of the teachings of the *Bhāgavata Purāṇa*, because *Jñāna* and *Vairāgya*, even when wedded with devotion, are effective only when the latter is permeated with *प्रेम* (pure love), which must be made popular (*ibid.* 63). This can only be supplied by the *Bhāgavata Purāṇa*. They reminded him further that Vyāsa, the knower of *Veda*,

and *Vedānta* and author of the *Gītā*, when he failed to obtain real peace, compiled the *Bhāgavata Purāṇa*, which supplied his deficiency and gave him satisfaction.

Thus the *Bhāgavata Purāṇa* is the fourth and last *Prasthāna* of *Vedānta*, which especially in its 10th *Skandha* deals with the last and the highest aspect of *Vedānta* and *Brahma*, which is प्रेमरस (flavour of pure divine love). This रस (flavour) is above *Ananda*. In the latter the sense of enjoyment persists, but in the former there is utter renunciation or surrender of the very self and thus the lover or the enjoyer is completely absorbed in the enjoyed or the beloved. It is said: 'रसो वै सः' (He is रस or flavour). In the following passage of the *Bṛhadāraṇyaka Upaniṣad* this रस is thus hinted at:—'तदेतदेव पुत्रादप्येवो वितादप्येवोऽन्यस्मात् सर्वस्मात्', which means—'That is dearer than son, dearer than wealth and dearer than all other dear things.'

This रसास्वादन (tasting the divine flavour) is obtained by selfless and pure divine love (पुण्यप्रेम) as a result of complete and undivided devotion to the Lord. This path is indeed the hardest, which can hardly be understood by any amount of intellectual teaching or learning called *Jñāna*, however high, but only by pondering over the example of the life of the devotee of this path. For this reason devoted and advanced souls or *Rṣis* were made to take birth in *Vraja* as *Gopis* at the time of the advent of the Lord. They by their noble and unprecedented self-sacrificing devotion and *Prema* (Divine Love) showed the path for enlightenment of mankind as depicted in the tenth *Skandha* of the *Bhāgavata Purāṇa*. The sacred *Rāsa* union of *Brindaban* was really the initiation of the *Gopis* by the Lord into *Premayoga*, which brings about the unification of the human soul with the Supreme Soul, of which the former is an inseparable part. On that occasion when He disappeared, the *Gopis* so completely

merged their selves with their mind into Him as their Inner Self by means of intense love that they forgot themselves and thereafter talked and acted like Him (*ibid.* XXX. 43). In this path *Viraha* or separation plays a great part, inasmuch as it intensifies love and makes it all the purer. Lord Gouranga of *Nadia* also exemplified this divine love by his noble life and teachings. He rightly said that where the *Gītā* ends, the *Bhāgavata Purāṇa* commences.

This path of love requires from its votary complete effacement of personality and surrender of self to the Lord within in His *Rasa* aspect by awakening within him the sacred कृदिनीशक्ति (Divine unifying *Prema*). The uniqueness of this path lies in the fact that, inasmuch as the union is effected through devotion and love, the sense of unselfish service with which it starts inheres throughout. Hence the *Gopis* called themselves voluntary servants. For the *Gopis* the Lord was the Supreme Self and not a human being.

This path of pure love and devotion was explained by the Lord to *Śrī Uddhava* a little before his final exit from this world, as has been described in the eleventh *Skandha* of the *Bhāgavata Purāṇa*. This teaching of the Lord is the final *Bhagavad-gītā*, in which *Jñāna* has been wedded to *Bhakti* and pure love and the *Gopis* have been called as the best exemplars thereof. It is stated therein that the Lord cannot be reached by *Jñāna* (*Sāṅkhya*) or *Yoga* or such other means, but only through devotion (*ibid.* XI. xiv. 20). The world is not shunned by the followers of this path as evil but is considered as a manifestation of the Lord. The highest form of devotion for a devotee is to realize himself as a divine unit at one with the Universal Soul and this Divine Unit within reflected in, or identical with, the entire lives of the outer universe and they in turn inherent in the Divinity within. (*ibid.* XI. ii. 45)

# The Background of the Bādarāyana-Sūtras.

~~~~~By Umesha Mishra, M. A., D. Litt., Kavyatirtha.

From our studies of the *Bādarāyana-Sūtras*, on the lines of Śāṅkara, it appears that the Sūtras are not an independent production of the author. These are entirely based on such Mantras of the Upaniṣads as are helpful to the strengthening of the Vedantic position of thought, as interpreted by Śāṅkara, according to which *Brahma* is the only absolute reality. The author appears to have taken the Mantras mainly from the *Taittirīya*, the *Chhāndogya* and the *Bṛhadāraṇyaka* Upaniṣads. Other Upaniṣads, such as *Kāthaka*, *Muṇḍa*, *Kauṣītaki*, *Prāśna*, and *Svetāśvatara* also have been very often utilized.

Orthodox scholars in India believe, and rightly believe, in the gradual decay of Indian thought in every respect. Subsequently it was found necessary to have the separate systematization of philosophical thoughts. This led to the composition of the Sūtra literature. The literature, which may be correctly designated as Vedānta, the end of the Vedas, and which consists of the Āraṇyakas, the Brāhmaṇas and the Upaniṣads, formed the basis of this Sūtra literature. Accordingly, almost all the later schools of orthodox thought took the fundamental material from the old Vedānta literature and developed their own individuality with the help of their own homogeneous reasonings. In other words, although almost all of them unhesitatingly accepted the supremacy of the so-called authority, yet they mainly owe their existence to sound reasonings guided by the infallible experiences of the seers of the past. It appears that, according to these schools, authority (namely, the Śrutis), which itself is nothing but the true record of the mature experiences of the great thinkers

of the past, is only of secondary importance, while prominence is given to reason.

But the nature of the *Bādarāyana-Sūtras* seems to be quite different. These Sūtras form the basis of the modern Vedānta literature. All the Sūtras are entirely based on the Śrutis themselves. In fact, the Sūtras are a brief and concise summary of the Śrutis. There is perhaps not a single aphorism the source of which cannot be traced to a *Śruti*. In other words, the *Bādarāyana-Sūtras*, being the true and faithful summary of the Śrutis, representing the old Vedānta, rightly deserves the name of 'Vedānta-Sūtras'.

Before a few illustrations, from the Sūtras, are taken to verify the statements made above, it seems necessary to point out that the only object of knowledge (*prameya*), according to the modern Vedānta, as interpreted by Śāṅkara, is *Brahma*. Hence all the efforts made in the *Vedānta-Sūtras* are directed towards an exposition of *Brahma*, directly or indirectly, which alone justifies the title of *Brahma-Sūtras* given to the *Vedānta-Sūtras*. Now, as true knowledge of *Brahma* can be had through its *uddeśa*, *lakṣaṇa* and *parikṣā*, the author has arranged the Sūtras in the same order and with the same aim in view. But, before entering into the study of the *Vedānta-Sūtras*, it is necessary for the enquirer to undergo a sort of training which alone would make him qualified for the higher training in Vedānta philosophy.

Having all these facts in mind, Bādarāyana composed the *Vedānta-Sūtras*. A few illustrations from the Sūtras would make the statements made above quite clear;—

The first aphorism is 'अथातो ब्रह्मविज्ञासा'. Now, this can be split up into अथ, अतः and ब्रह्मविज्ञासा. The first word shows that the enquirer after the truth contained in the Vedānta, as taught in these Sūtras, has finished his preliminary training after which alone he is qualified for higher training in the subject. This justifies the use of the second word अतः. This being done, the *ulldēśa* of the real object of knowledge, namely, *Brahma*, is made. This finishes the first aphorism. Now, here it is found that for the first aphorism the author has utilized the *Sikṣā-dhyāya* and the *Brahma-Vallī* of the *Taittirīya Upaniṣad*.

After *ulldēśa* comes definition (*lakṣaṇa*). This is done in the next *sūtra* 'जन्माद्यस्य यतः', which is evidently based on the *Bhṛgu-Vallī* of the *Taittirīya*. In this way Bādarāyaṇa utilizes the whole of the *Taittirīya* for his first two aphorisms.

Then begins the verification (*parikṣā*). The statements made above will have to be examined and verified from all possible angles of vision. This is the most important part of the study of any problem in the Indian thought. Without this no one can be fully conversant with the real position of any school of thought. In so doing, the expounder of the school has to examine his own position in the light of all the possible objections which may be adduced against the viewpoint of the expounder. This has been done by Bādarāyaṇa in the remaining aphorisms. Now, the very third aphorism 'शास्त्रेणेतिवत्' is adduced as a further support of the second aphorism. This is based on the *Bṛhadāraṇyaka* II. iv. 10.

But, before proceeding to examine the arguments for and against in full detail, Bādarāyaṇa wants to put forth his own viewpoint in brief, and this has been done in the fourth aphorism 'सत्त्वमनस्यवत्'. In this aphorism the author has shown the synthesis of the entire Vedānta—the last portion of the Vedas—which aims, and

rightly aims, at pointing out that the only aim of the Śrūtis, namely, the old Vedānta, is the true exposition of the Vedantic *Brahma*. It goes without saying, therefore, that, according to the orthodox Indian scholar, the Śāṅkara school alone represents the true Vedic viewpoint.

Then the author proceeds with the critical verification of his position. For this the author picks up at random the various objects of the empirical world which have been mentioned in the Śrūtis and which appear to possess some sort of independent existence. He examines the nature of each and all and shows that these objects do not refer to anything except *Brahma*. For instance, the terms *Akūṣa* in 'आकाशस्ताह्वनात्' (I. i. 22.), *Prāṇa* in 'अतएव प्राणः' (I. i. 23.), and 'प्राणस्तथागुणमात्' (I. i. 28.), *Attā* in 'अत्ता चराचरग्रहणात्' (I. ii. 9.), *Vaiśvānara* in 'वैश्वानरः साधारणशब्दविशेषात्' (I. ii. 24.), and so on, stand for *Brahma* and *Brahma* alone. Again, if we take each and every *Adhikaraṇa*, we shall see how efforts have been made to refute every objection against the Advaita-vāda of Śāṅkara. These *Adhikaraṇas* also are not in any particular order. No serious consideration has been given to the arrangement of these *Adhikaraṇas*. It appears that the author was, as if, sitting at ease and the various possible objections came to his mind at random and he tried to refute those objections from his own point of view. Thus, there does not exist any logical connection of whatsoever kind between any two *Adhikaraṇas*. As for example, there is no relation of any kind between the समन्वयविकारण and the ईक्षत्यविकारण, ईक्षत्यविकारण and आनन्दमयविकारण, or again, अन्तरविकारण and आकाशविकारण, and so on. It is, therefore, that there is no order of any kind in the use of any Upaniṣad. As for instance, the author has utilized the *Taittirīya Upaniṣad* for the first two *Adhikaraṇas*, while for the third he goes to the *Bṛhadāraṇyaka*. Again, for the fifth he depends upon the *Chhāndogya*; but for the sixth he takes the help of the *Taittirīya* again. From *Adhikaraṇa* VII to X the author

is indebted to the various Śrutis of the *Chhândogya*, but for the eleventh he goes to the *Kauṣītaki*. Again, even while utilizing one particular Upaniṣad, the author does not keep any order. As for instance, in utilizing the Śrutis of the *Chhândogya*, it is found that the author used *Adhyāya* VI for the fifth *Adhikaraṇa* but *Adhyāya* I for the seventh to the ninth *Adhikaraṇas*. Similarly, in other *Adhikaraṇas* no order of any kind is maintained in the use of the Mantras of any Upaniṣad or *Aranyaka*, etc.

All these things show that the author had only one idea before him, namely, the exposition of the true nature of *Brahma*; and in order to maintain his position he took help of the various Śrutis from

several Upaniṣads, Brāhmaṇas and Aranyakas. In doing so, he entirely depended upon his memory and, therefore, could not keep any order in any case. Or it may be said that the pupils of the author came forward with their different doubts from time to time, which the *Guru* removed from the Vedantic point of view, but included those doubts in his work in the form of possible objections. As the pupils had their doubts not in any order, the author also did not observe any order in the exposition of his viewpoint. The only point which the author had to keep in his mind is that there is complete harmony between the Śrutis and the aphorisms.



Salvation.

Were a man's heart so fixed on God as on the world of outward things, who would not then be freed from bondage ?

For mind is said to be of two kinds, pure and impure—impure when united with desire, pure when free from desire.

When the mind has been made steadfast, alert, and undistracted, and a man attains that state in which the promptings of unruly fancies exist for him no more,—that is the highest stage.

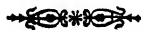
The mind's undisciplined movements must be checked within the heart till they have come to an end. That call I true wisdom and salvation. The rest is mere book learning and prolixity.

The happiness of a mind, by inward concentration washed clean from its defilement, a mind that has been brought to rest within the Self,—that happiness cannot be pictured forth in words. By inward sense alone it is realized by each one for himself.

Water in the midst of water, fire in fire, sky in the sky—no man can distinguish them. Thus he whose unchastened thoughts and feelings have vanished merges his soul in God and so finds freedom.

The mind alone is the cause of men's bondage or salvation. When it is attached to outward things it tends to bondage, but a mind freed from the power of outward things is, we are taught, salvation.

(*Maitrayana Upanishad* VI. 34.)



Para and Apra Bhakti.

(Primary and Secondary Devotion)

By Jadunath Sinha, M. A., Ph. D.

Nārada defines *Bhakti* as the most intense love for God.¹ It is of the nature of love (*Prema*) which reaches its acme of perfection (*Parama*). *Bhakti* is of the nature of *Amṛta* (nectar or immortality).² Love for God is as sweet as nectar, by tasting which one becomes immortal. One who has devotion (*Samsthā*) for God becomes immortal.³ One who lives, moves, and has his being in God (*tatsamsthā*) becomes immortal.⁴ The nature of love for God cannot be described in words.⁵ It is ineffable. It is as indescribable as the taste of a dumb person.⁶

Śaṅḍilya defines *Parā Bhakti* or primary devotion as attachment to God.⁷ This definition may be interpreted in another way. *Bhakti* is the most intense attachment (*Parā Amṛakti*) or love for God. This definition is the same as that of Nārada.

The *Nārada-pāñcharātra* defines *Bhakti* as 'r. alization of God alone as 'mine', accompanied by deep love for Him without attachment to any other object in the world'.⁸ It is undivided love for God,

in which He alone is felt as 'mine'. It is not an abstract impersonal sentiment for an ideal. It is a living, concrete, personal emotion of love for the Supreme Person (*Puruṣottama*). In later devotional literature a distinction is drawn between *Bhakti* and *Prema*. *Bhakti* is spontaneous attachment for God, the desired object, in which one is entirely possessed by Him, and is absorbed in Him.⁹ *Prema* is the crowning consummation of *Bhakti*. It is the most concentrated love for God, which is full of the most intense attachment and purifies the heart completely.¹⁰ Love of God is the completion and perfection of devotion.

The *Bhāgavata* describes three kinds of devotion or *Bhakti*. If a person is actuated by malevolence, arrogance, jealousy or anger in showing devotion towards God, his devotion is *Tāmasa*, since *Tamas*, (inertia) predominates in his character.¹¹ If a person, actuated by the desire for fame, wealth, or any other object of enjoyment worships the images of God, his devotion is *Rājasa*, since *Rajas* (energy) predominates in his character.¹² If a person is actuated by the desire to do duty for the sake of duty, or to burn up the roots of *Karma* (latent desires), or to please God, in showing devotion

1 'सा त्वस्मिन् परमप्रेमरूपा ।' (*Nārada-Sūtras* 2,)

2 'अमृतस्वरूपा च ।' (*ibid.* 3,)

3 *Śaṅḍilya-Sūtras* 3.

4 Svapneśvara's Commentary on the above.

5 'अनिर्वचनीयं प्रेमस्वरूपम् ।' (*Nārada-Sūtras* 51.)

6 'मूकास्वादनवत् ।' (*Ibid* 52.)

7 'सा परानुरक्तिरीश्वरे ।' (*Śaṅḍilya-Sūtras* 2.)

8 'अनन्यममता विष्णौ ममता प्रेमसंगता ।

भक्तिरित्युच्यते...

(*Nārada-Pāñcharātra.*)

9 'इष्टे स्वारसिकी रागः परमाविष्टता भवेत् ।

तन्मयी या भवेद् भक्तिः सात्र रागात्मिकोदता ॥'

(*Bhaktirasamritasindhu*)

10 'सम्यक् मसृणितस्वान्तो ममत्वातिशयाङ्कितः ।

भावः स एव सान्द्रात्मा बुधैः प्रेमा निगद्यते ॥'

(*Bhaktirasamritasindhu*)

11, *Bhāgavata* III. xxix. 8.

12, *Bhāgavata*, III. xxix. 9

towards God, his devotion is Sattvic, since *Sattva* (purity) predominates in his character.¹³ These three kinds of devotion are secondary. They are actuated by natural inclinations. But the highest kind of devotion is absolutely unmotivated (*Ahaituki*) and unmediated (*Ayavahitā*) devotion towards the Supreme Person.¹⁴ That is the highest religion of man which gives rise to unmotivated and uninterrupted devotion to God, which fills the soul with bliss.¹⁵ This is primary devotion (*Parā Bhakti*). It is *Nirguṇā Bhakti* or devotion free from the qualities of *Sattva*, *Rajas*, and *Tamas*. It is the spontaneous uninterrupted inclination of the mind towards God, the inner soul of all beings, which wells out as soon as one hears of the qualities of God.¹⁶ One who has this kind of supreme devotion does not care for anything but the service of God. He does not accept the highest gifts of living near God (*Sālokya*), supernatural powers of God (*Sārṣṭi*), approaching God (*Sāmpṛya*), equality with God (*Sārūpya*), and union with God (*Sāyujya*), even if they are offered to Him.¹⁷ He does not crave even absolute independence of the Soul,¹⁸ or absolute liberation (*Nirvāṇa-Mukti*).¹⁹ One who adores God with unflinching devotion does not crave anything but the blessed feet of the Lord.²⁰ His is the highest kind of devotion (*Parā Bhakti*).

The *Gītā* speaks of four classes of devotees: (1) the distressed (*Arta*), who seek deliverance from distress; (2) the inquisitive (*Jiṇhāsi*), who seek the knowledge of God; (3) the selfish (*Arthārthi*), who seek objects of enjoyment; and (4) the wise (*Jñāni*), who have unmotivated

love for God.²¹ The devotion of the distressed, the inquisitive, and the selfish is secondary (*Gauṇī*), since it has ulterior objects in view. But the devotion of the wise devotee is unmotivated, selfless, and primary (*Mukhyā*).²² He has undivided and whole-hearted devotion to God (*Eṣabhakti*). He is eternally united with Him (*Nityayukta*). God is the dearest to him, and he is the dearest to God.²³ His love of God is not blind but enlightened by intuition. It is akin to Spinoza's "intellectual love of God."

Śāṇḍilya also speaks of primary devotion and secondary devotion. Primary devotion is single-minded, whole-hearted devotion to God (*ekāntabhāva*).²⁴ It is supreme devotion.²⁵ The *Gītā* also teaches that the devotee undoubtedly enters into God by means of supreme devotion (*Para Bhakti*) towards Him.²⁶ Worship of God with devotion is secondary devotion. It is the cause of Primary devotion.²⁷ It is the effect of singing the names of the Lord, and the like, which bring about attachment to Him. These are the means for the attainment of secondary devotion.²⁸ It is of the nature of attachment (*Rūga*), which ripens into love (*Prema*) of God.

Nārada also divides devotion into two kinds, secondary²⁹ and primary.³⁰ Secondary devotion is threefold, according as *Sattva* (Purity), *Rajas* (energy), or *Tamas* (inertia) is predominant in the character of the devotee.³¹ Or it is threefold according as the devotees are distressed, inquisitive, or selfish.³² The primary devotees are those who have only one end in view, namely, God.³³ He is the be-all and end-all of their life.

13. *Bhagavata* III. xxix. 1.

14. 'अहेतुव्यवहिता या भक्तिः पुरुषोत्तमे ।'
(*Ibid.* III. xxix. 12.)

15. *Ibid.* I. ii. 6.

16. *Ibid.* III. xxix. 11.

17. *Ibid.* III. xxix. 13.

18. *Ibid.* XI. xx. 34.

19. *Ibid.* XI. xiv. 14.

20. 'एकान्तभक्त्या को वाञ्छेत् पादमूलं विना बहिः ।'

(*Ibid.* IV. xxiv. 55.)

21. VII. 16.

22. *Śāṇḍilya-Sūtras*, 72, and Śvapṇesvara's commentary, and *Nārada-Sūtras*, 53.

23. *Gītā* VII. 17.

24. *Śāṇḍilya-Sūtras*, 83.

25. *Ibid.* 84 and commentary.

26. XVIII. 68.

27. *Śāṇḍilya-Sūtras*, 56.

28. *Ibid.* 57 and commentary.

29. *Nārada-Sūtras*, 56.

30. *Ibid.* 67.

31. *Ibid.* 56; cf. *Bhagavata* XI. xxix. 8-10.

32. *Ibid.* 55; cf. *Gītā*, VII. 16.

33. *Ibid.* 67.

The Spirit of Vedānta.

By Devaki Nandan Sharma, M. A., LL. B.

The most maligned and yet the most misunderstood is the philosophical doctrine of Advaitavāda. In our own days we hear sermons preached against what they call the "Navīna Vedānta" from hundreds of pulpits of the Arya Samaj. Their literature is full of condemnation of the theory of Advaitavāda. And yet the Vedānta of the Advaitavāda type is still the crowning glory of the ancient philosophy of this country. The trend of philosophy, ancient or modern, is always towards Advaitavāda—the discovery of the only one principle underlying the variety of forms. Philosophy rejoices in unifying the manifold, resolving the apparent into the real, explaining the phenomena in terms of the noumena, reducing the transitory glare of Māyā into the permanence of *Brahma*, and, lastly, probing underneath the multiplicity of physical objects, finally to discover the unmaterial positions and neutrons. Wordsworth has truly said:—

*"To every Form of being is assigned,
Thus calmly spake the venerable Sage,
'An active Principle—howe'er removed
From sense and observation, it subsists
In all things, in all natures; in the stars
Of azure heaven, the unending clouds,
In flower and tree, in every pebbly stone
That paves the brooks, the stationary rocks,
The moving waters, and the invisible air."*

This Wordsworth's 'active Principle', this 'Brahma' of the Vedānti, is called 'Akṣara' in the *Gītā*. Thus:—

द्राविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

"There are two kinds of 'Puruṣas' (entities) in this universe—the destructible and the indestructible; destructible

is all beings, and the immutable is called indestructible."

Again, the *Gītā* says:—

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

"Entering the earth I uphold all beings with My energy and, assuming the form of the Moon, full of nectar, I nourish all plants."

But let it be what it may. I am here concerned with showing that, even on ethical grounds, on which it is largely ridiculed, the theory of Vedānta is the most justifiable, and, on practical grounds as well, it provides a panacea for all our ills, social and political.

It is only the less informed and the ignorant who can interpret 'अहं ब्रह्मास्मि', the cardinal principle of Vedānta, as meaning that "Constituted mentally and physically as I am at present, I am God." What it really means is that by constant efforts at self-purification I can hope to be evolved into the All-pervading Divine Principle. The process of evolution may take a thousand births or none. The attainment of *Brahma*, nay, to become identical with *Brahma*, is the ideal of the Hindu view of Evolution. In fact, the doctrine of 'अहं ब्रह्मास्मि' is an abbreviated spiritual counterpart of the scientist's theory of evolution which is the accepted explanation of the physical growth of this universe. If simpler organisms, lower in the scale of animal evolution, can grow, through natural and subjective selection, into higher animals, even into the advanced man of the modern times, there is no reason why the less evolved soul, the 'Jīvātmā' cannot aspire with incessant

efforts and through innumerable births, if need be, to be one with the highest soul, the 'Paramātmā'. There is nothing that can obstruct the process of spiritual evolution, except one's own inertia, the 'Māyā' of the Vedānti. The spirit in a determined struggle against this *Tamas* (darkness) can certainly kindle forth into the supremely illuminous, when this inertia will be crushed for good.

It is thus regarded that the theory of spiritual evolution, entitled the Vedānta, opens out a vastly brilliant vista of unfathomable potentialities and divine vision before every aspiring soul and instils into her an intense longing for the attainment of the highest, the Godhead. This is the way the divinity within can be realized.

From the ethical point of view, it is unimaginable how one having honest faith in Vedānta, and seeing in everything the same vitalizing force, can entertain ideas of jealousy, hatred and antagonism towards others. What was Kant's formula "Treat every person, whether in thine own self or in another, as an end withal and never as a means"; or Hegel's dictum "Be a person and treat everybody as a person", if not the recognition of the fundamentally equal status of all, embodied in the Vedānta's celebrated formula 'तत्त्वमसि' (That thou art.) ? This is the bedrock of democracy. How can a Vedānti exploit others' interests in his own interests when they are identical ?

This attitude of Vedānta is expressed in the oft-quoted lines of *Srīmad Bhagavad-gītā* :—

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

"The learned see the same in the Brahman equipped with humility and learning, in the cow, in the elephant, in the dog and in the pariah." How could a Vedānti, who has realized the vision of the essential unity of all life, hate or maltreat a pariah, for instance ? How could a Vedānti realizing the kinship of soul and soul believe in the superiority of one colour over another, of one race over another, of one religion over another ? In fact, all sins and crimes are born of selfishness, and selfishness arises out of the 'Dwaita', the exclusiveness. It is to drive out this inequality between man and man that the Vedānta has sent forth the message: "Your soul is all-comprehensive, her interests are the interests of all and their interests are identical with yours." Thus can the ideal of life be realized, when the good of the individual self ceases to be distinguishable from the good of all. What higher spiritual socialism can be conceived ? Then one is entitled to say "I am *Brahma*, the Universal Self, and That thou art". It is this ennobling conception of Godhead, vitalizing the entire animal creation, in fact, the whole universe, that would be substituted for the entirely exclusive God.



‘Not a Hair of Mine is Ever Touched.’

‘तस्य मे तत्र न लोम चनामीयते ।’

~~~~~By Vasudeva “Angirasa.”

**I** am Indra, I am Life, I am Immortality, I am Pure Intelligence, I am Truth. Know me, this is what I consider most beneficent for man.

O Pratardana, the holy scion of Divodāsa, I wage an eternal struggle against the Asuras. My might is invincible. No foe was powerful enough to encounter me now or ever. The tales of my battles are but legends, an illusion—*Māyā*. By *Māyā*’s design I assume many forms. You know I slew the three-headed demon, Viśvarūpa, that valiant son of Twaṣṭā, that fearful Asura who partook of *Soma*, *Surā* and *Anna* respectively with his three mouths. He who symbolized the triple Guṇas was broken by me and breathes no more. Those ascetics who were devoid of the essence of Vedic knowledge I cast away to be devoured by the wolves. The rumblings of my thunder-bolt are terrific for those whose soul’s darkness has not been dispelled by the light of *Veda*. By all these deeds—hundred and one, O Pratardana, *not a hair of mine has been hurt*.

I exterminated the race of the Prahādīyas in the vast domains of heaven. I annihilated the breed of Paulomas in the ample expanse of firmament. I crushed the Kalakhañja brood on earth, yet *not a hair of mine has been injured*.

I have witnessed æons after æons frittering away into void. I have experienced the eternal cycle of Time wearing an unending chain. Ageless and deathless, I watch the dissolution of cosmos upon cosmos. Universes disappear as dust before mine eyes, yet *not one hair of mine is ever modified*.

Time and Space touch me not. By my sufferance they fold and unfold the eternal mesh. Two parallel mysteries—*Nāma* and *Rūpa*—the great Yakṣas, know not one grain of me. The Existent and the Non-existent, the Mortal and the Immortal, Life and Death, Darkness and Light,—these *comprehend not one hair of me*.

The hieroglyphics of all world’s scriptures decode not a single syllable of my challenging mystery. Not one tiny atom has ever felt the subordination of man’s meddling intellect, nor shall it ever yield its pent secrets to all the clever manœuvrings of science and art. My hieroglyphized enigmas I disclose to those whom I choose. There is no asking for it, Pratardana. If I grant not it of my own accord, no supplications avail. You knew this, O Divodāsa’s noble hero, and hence you said, “Verily I remain without a boon, if, O Indra, you grant it not yourself.” This is the great *Swayamvara* which delights my heart.

I am the *Great Question* (संप्रश्न). The sages ever interrogate about Me by repeating ‘What’ (कः, केन, कस्मै). I am indeed *Ka* (क), the unmanifest Prajāpati who moves within the womb of all and who himself assumes diverse forms. From *Ka* radiate all beings, names and forms; into that Centre again do they merge themselves. They call me Indra, for I flare up in the hearts of all (मध्यतः समिन्धे). They call me Indra, for I perceived and comprehended all that was beside me (इदं सर्वं सन्तं). I am Indra, for the senses derive their sustenance from me. I break asunder refreshing draught from *cooped up vats* (इतं दद्याति). I afford supreme delight to all beings (इतं दद्याति).

I have placed the element of joy within all ( इरां वाति ). I cause Ānanda to burst forth ( इरां वारयते ). I flow out for the devotees ( इन्दवे व्रवति ). I rejoice within enlightened souls ( इन्दो रमते, from इन्दुरत्ना ). The hoary sage Agrāyana called me Indra, for I made all creatures ( इदं कृणात् ). Aupamanyava endorsed my name for my intuitional vision ( इदं दर्शनात् ). I am Indra, for I wax stronger ( इन्दतेः ऐश्वर्यकर्मणः ). I respect sacrificers who offer their oblations of divine knowledge in my name ( आदरयिता च यज्वनाम् ). These and many others are the Baphometric derivations ( परोक्षनिष्क्तयः ) of my names. I am one, yet many are the appellations that Sages have applied to me ( एकं सद्विप्रा बहुधा वदन्ति ). I am the eternal germ ( प्रज्ञा रेतस् ) which constantly creates and recreates.

I cast off old integuments and take on new ones ( अहिर्हिं जीर्णमनितसर्पति त्वचम् ). My ecdysis is an ever-unfolding process. I make the Cosmic Tree, the divine Āśvattha, vegetate into endless boughs and leaves. I am the One in the many. I am One without a second. Woe betide him who perceives the many as real !

O Pratardana, distinguish the Real from the unreal. Choose the Immortal in preference to the mortal. Thou art selected. I grant thee a boon, O Daivodāsi.

Remember that amidst all these meanderings *not a hair of mine is ever touched or injured.*

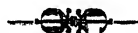
तस्य मे तत्र न लोम चनामीयते ।

तस्य ते तत्र न लोम चनामीयते ॥

## God and the World.

That Highest Person who wakes in those who sleep,  
Framing dear objects, first one, then another,  
That only is the Bright One; That is God;  
That only is called the Immortal. In It rest  
All worlds; none go beyond It. All is One.  
As fire, though one, on entering the world,  
Shaped itself, form for form, to all things in it,  
So the One Inner Self in every creature  
Takes form from each, and is outside it still.  
As air, though one, on entering the world,  
Shaped itself, form for form, to all things in it,  
So the One Inner Self in every creature  
Takes form from each, and is outside it still.  
Even as the sun, the eye of all the world,  
Is not defiled by evil things it sees,  
So the One Soul of all is not defiled  
By the world's misery, for It lies beyond it.

( Kathopanishad II. v. 8—11 )



# The Five Sheaths ( Pancha Koshas ).

By Dasharatha Sharma, M. A.

**T**hough the Ego and the non-Ego are as opposed to each other as light and darkness,\* the one being ever the subject, and the other its object, it is the innate tendency of the human mind to identify the individual spirit with any of the following:—

- ( a ) The material body ( स्मूत शरीर ),
- ( b ) the vital airs with the organs of action,
- ( c ) *Manas* directing the five organs of sense,
- ( d ) *Buddhi* directing the same five organs, or
- ( e ) the Sattvic aspect of *Avidyā* resulting in the blissful condition experienced in sound sleep.

The ignorant identify the Ego with the material body. Others identify it with *Prāṇa*, *Manas*, *Buddhi* or the *Kāraṇa Sarīra* according to their various grades of intelligence. These four along with the gross body may be and are, therefore, rightly regarded by the wise as the five *Koṣas* or sheaths that envelop the spirit. One has to pierce through these in order to get at its real nature. In the *Kathopanishad* the soul is said to lie concealed in a cave (गुह्य). According to Swami Vidyāranya, the author of *Pañchadāśī*, these five sheaths constitute the *gūḥya* referred to in the *Sruti*.† None can reach the spirit who does not know well its ins and outs, and for that a good knowledge of these sheaths is extremely necessary.

( a ) The first of these sheaths and the outermost is the gross material body. Being sustained by food, it is known as the *Annamaya Koṣa*. We might advance the following arguments to prove that it is different from the soul:—

1. A dead body is devoid of consciousness. If the gross body were the spirit, the dead body would be as conscious as the one that is living.
2. If the gross body were the soul, one should not say "I who had parents in childhood have grandsons now in old age", because there is little reason to identify the bodies of old age and childhood. The self-consciousness that persists in spite of the change of bodies must therefore be regarded as something quite distinct from them. It is like thread that strings together the various flowers of a garland, and is itself not a flower.
3. In the state of dreaming the gross material body is dead, as it were. Consciousness is, however, as active as ever; for without it who would be the dreamer? We can therefore differentiate the two by the logical principle of concomitance and difference ( *सम्बन्धव्यतिरेक* ).
4. The material body is not eternal. Its being regarded as the spirit would, therefore, expose us to the faults of *अकालाव्ययता* and *कृतप्रणादा*. As we sow, so must we reap. But, if the spirit is not to exist after the death of the body, ( as it, of course, must not, if the body is the spirit ) who is to enjoy or suffer for the good or bad actions performed in

\* See the 'Adhyāsa Prakaraṇa' of this *Sarīraśāstra*.

† *Panchadāśī* III. 1.



this life. Thus will result the fault कृतमग्न or the destruction of what has been done. Further, if the non-eternal body is the spirit, there is nothing to account for the birth of one individual in a rich and of the other in a poor family. It is then a good instance of अकृताभ्यागम, that is, the accruing of the fruit of something that has not been actually done. To steer clear of both these faults, one must reject the theory that the gross body is the spirit. It is a mere sheath, and that too the densest and the most easily detected, that envelops the spirit.

b) The sheath lying next to the material body consists of the vital airs with the organs of action, and is known as the *Prāṇamaya Koṣa*. Being devoid of consciousness, the characteristic mark of the spirit, it should not, of course, be identified with it.

(c) *Manas* directing the five organs of sense constitutes the *Manomaya Koṣa*. *Manas* is the faculty of reflection. It acts like something conscious, and is therefore more easily confounded with the spirit than the gross body and the vital airs. It can, however, be differentiated from the spirit, because:—

1. *Manas* gets hushed up in *Suṣupti* or dreamless sleep. If it were identical with consciousness, it should have continued like it even when the man slept without having any dreams.
2. According to Vāchaspati Miśra *Manas* is an organ like the other sense-organs. It is a sort of instrument and should not, therefore, be identified with the subject, who is its user.

Some might even believe that the soul, too, does not exist in *Suṣupti*. But that it does so is proved by a person's remembrance in the morning to the effect that he was aware of nothing while asleep. As only that person can have

the स्मृति (remembrance) of an experience who had the experience, we must conclude that the person who had the remembrance in the above form in the morning did exist in *Suṣupti* and experience the absence of knowledge remembered by him while awake and fully active.

(d) The fourth sheath consists of *Buddhi* directing the same five organs of sense. It is known as the *Vijñānamaya Koṣa*. It is different from the soul, because

- (1) Like *Manas*, *Buddhi*, too, gets hushed up in *Suṣupti* or deep sleep.
- (2) Like *Manas*, *Buddhi* is also an instrument.

The arguments urged against the identification of the *Manomaya Koṣa* with the soul might therefore be urged with equal force against its identity with the *Vijñānamaya Koṣa*.

(e) Last of all comes the *Anandamaya Koṣa* or *Avidyā* in its Sattvic aspect causing the blissful experience of *Suṣupti*. The nature of *Suṣupti* helps us in differentiating the soul from the *Vijñānamaya* and the *Manomaya* sheaths. But that the Sattvic aspect of *Avidyā* which accompanies the spirit even in *Suṣupti* is itself nothing more than a sheath is proved by the following facts:—

1. It is not eternal. With waking this condition passes away and is not again experienced for 18 hours or so.
2. In meditative self-absorption or समाधि there is absence of *Avidyā*. Only the spirit remains, and this must therefore, according to the logical principle of concomitance and difference, be regarded as different from *Avidyā*.

Besides the process outlined above, there is one more and perhaps a simpler way of differentiating the soul from its sheaths. "Soul", it is said, "is the object which one has in view when one uses

the personal pronoun 'I.' It is different from whatever can be used in juxtaposition with the word 'my'. We say, for instance, 'my body' 'my senses', 'my breath', 'my mind', 'my intellect', 'my ignorance'. This means that the body etc. are different from their proprietor indicated by the word 'my'.\*

When the soul gets differentiated from its sheaths in the above manner, it shines in its true character of pure consciousness. It does not require any proof; for it is the basis of all proof, something that the proofs must presuppose before they are brought into operation. "The self shines by its own

light." "He shines before all else." "By his light the whole world is illumined." None who realizes his existence can deny the existence of the soul, for who would believe him when he himself exists? So says, therefore, the *Śruti*:

‘असन्नेव स भवति असद् ब्रह्मेति वेद चेत् ।

अस्ति ब्रह्मेति चेद्वेद सन्तमेने ततो विदुषिति ॥

(*Taittirīya Upaniṣad* II. 6.)

"He who knows *Brahma* or *Atmā* as non-existing becomes himself non-existing. He who knows *Brahma* or *Atmā* as existing, him, in consequence, the wise know as existing."

## The Superb Uniqueness of Vedanta.

By Swami Abhedananda, Ph. D.

### WHAT IS VEDĀNTA ?

**I**t is generally believed that by Vedānta Philosophy is meant a philosophy confined exclusively to the Vedas, the sacred Scriptures of the Hindus; but the term 'Veda' in this case is used to signify, not a particular book but 'Wisdom', being derived from the Sanskrit root 'Vid' (to know), from which the English word 'Wisdom' is also derived; while 'Anta' means end. Vedānta, therefore, implies literally 'End of Wisdom'. And the philosophy is called 'Vedānta', because it explains what that End is, and how it can be attained.

All relative knowledge ends in the realization of the unity of the individual soul with the infinite Truth of the universe. The ultimate reality is the Universal Spirit or *Brahma*. It is the infinite ocean of wisdom. As rivers running across thousands of miles ulti-

mately end in the ocean, so the rivers of relative knowledge, flowing through the various stages of the phenomenal universe, ultimately end in the infinite ocean of existence (सत्), intelligence (चित्), bliss and love (आनन्द).

### THE PHILOSOPHY AND RELIGION OF VEDĀNTA

To realize this unity must be the final aim of all true religions, but the religious history of the world shows that no other nation has ever at any period understood it so clearly or preached it so boldly as did the Ṛsis or Hindu sages of ancient India. For nearly five thousand years, indeed, the Hindu people have realized the sublime idea that "Truth is one, but the means of attaining it are many". In the *Rigveda*, the most ancient of all scriptures of the world, we read: "That which exists is one, men call it by various names†." The Jews

\* See the Foreword to Mahamahopadhyaya Aranta Krishna Sastri's edition of the *Sariraka Bhashya* with nine commentaries and sub-commentaries.

† 'एकं सद्दिप्रा बहुधा वदन्ति ।'

call it Jehovah; the Christians, God or Father in Heaven; the Mohammedans worship it as Allah; the Buddhists, as Buddha; the Parsees, as Ahura Mazda; while the Hindus call it *Brahma* or *Īśwara*.

Upon this fundamental Truth rests the whole structure of Vedānta teachings. It insists upon the doctrine of the unity of existence under a variety of names, and offers, as can no other philosophy or religion, an adequate foundation for all the different phases of dualistic (*Dvaita*), qualified non-dualistic (*Vaiṣṭā-dvaita*) and monistic (*Advaita*) systems of philosophy and religious thought. Vedānta, indeed, may be said to establish a universal religion which embraces all the special religions of the world.

The system of Vedānta has many phases. The dualistic phase includes the fundamental principles of all the dualistic or monotheistic systems, such as Zoroastrianism, Judaism, Christianity, Islam and other systems that advocate the worship of a personal God, or devotion to any Divine Ideal.

The qualified non-dualistic phase embraces all the systems which teach the immanency and transcendency of God. It includes all such ideas as "God dwells in us as well as in the universe", "We live and move and have our being in God", "He is the soul of our souls", "We are parts of one stupendous Whole", "We are sons of God, the children of Immortal Bliss", etc. But the monistic phase of Vedānta is the most sublime of all. Very few of the advanced thinkers and philosophers can appreciate the grandeur of spiritual oneness. Yet, herein lies the solution of the deepest problems of science, philosophy and metaphysics, as well as the final goal of all religions. It alone explains how it is possible for one to say "I and my Father are one".

The superb uniqueness of Vedānta lies in its conception of God as personal,

impersonal and beyond both. The personal aspect of the God of Vedānta is worshipped under different names and forms of sectarian religions. The God of Vedānta (*Īśwara*) is one, but has many names. He is the Father in Heaven of the Christians, Allah of the Mohammedans, Ahura Mazda of the Zoroastrians, Ti Tien of the Chinese, Jehovah of the Jews, and Buddha of the Buddhists. He is the same as Viṣṇu, Śiva and Divine Mother of the Hindus. He is sexless; therefore, He is both the Father and the Mother of the universe. He may be worshipped by devotees as a masculine or feminine deity or may be regarded as It.

The religion of Vedānta is uniquely universal, because it is not built around the personality of any founder. Any religion or philosophy that depends for its authority on a specific personality can never satisfy the demands of a universal religion. In order to make a system of philosophy universal, the first thing necessary is that it must be absolutely impersonal. So long as there is a founder of a religion, it is limited by the personality of the founder and cannot be universal, as we find in special religions like Christianity, Mohammedanism, Buddhism and kindred Faiths. The followers of each of these great religions, forgetting the fundamental principles, become attached to the personality of its founder and refuse to recognize any other; and this results in the discord, conflict and persecution with which the pages of religious history of the world are filled.

The religion of Vedānta has neither dogma nor creed of any kind. Like an impartial judge, the religion of Vedānta gives a proper place to each of those sectarian religions in the grand evolution of the spiritual thoughts and systems of all nations. Having no founder, it stands upon the eternal spiritual laws that have been discovered by various sages and seers of Truth of all countries

and of all ages, and which have been described in the different Scriptures of the world. As the spiritual laws are uniform and universal like the laws of nature, they must pervade all the Scriptures of different nations.

Furthermore, the students of Vedānta find in this universal religion the ultimate conclusions of the greatest scientific thinkers and philosophers of the East and the West. It embraces all the scientific truths and all the philosophies of the world. The one Infinite Reality or *Brahma* of Vedānta is the same as the Oversoul (*Paramātmā*) of Emerson, the Good of Plato, the Substantia of Spinoza, the *Dinge an Sich* or "transcendental thing-in-itself" of Kant, the Will of Schopenhauer, the Unknown and Unknowable of Herbert Spencer, the Substance of Ernest Haeckel, the Matter of the materialists, the Universal Spirit of the spiritualists. Therefore, Prof. Max Muller said: "Vedānta is the most sublime of all philosophies and the most comforting of all religions". He also declares: "None of our philosophers, not excepting Heraclitus, Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows on stone, in regular succession, after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, and there will be but One in the end, whether call it *Atmā* or *Brahma*," ("The Six Systems of Indian Philosophy", P. 239). Schopenhauer said about Vedānta: "It has been the solace of my life, and it will be the solace of my death."

Vedānta accepts the teachings of great prophets and inspired saints like Moses, Zoroaster, Confucius, Lao-tze, Buddha, Jesus the Christ, Mahomet, Śaṅkarāchārya, Rāmānuja, Chaitanya, Nanak and Ramakrishna Paramahansa. It also leaves room for those who are yet to come for the good of humanity.

Another unique feature of Vedānta is that it does not prescribe to all one special path by which to reach the ultimate goal. On the contrary, it recognizes the varying tendencies of different minds, and guides each along the way best suited to it. It classifies human tendencies into four grand divisions, which, together with their sub-divisions, cover almost all classes of people; and then it sets forth the methods which may be helpful to everyone. Each of these methods is called in Sanskrit 'Yoga'.

The first is *Karmayoga*. It is for the active man, for those who like to work and are always ready to do something for the help of others; in short, it is for the busy, everyday working man or woman. *Karmayoga* teaches the secret of work, and tells us how we can turn our daily actions into *acts of worship*, and thus reach perfection in this life through work and work alone. It is essentially practical and absolutely necessary for those who prefer an active career, for it will teach them how to accomplish a maximum of labour with a minimum loss of energy. The larger part of the mental energy of the majority of people in this country is needlessly wasted by the constant rush of their daily lives, which is merely the result of lack of self-control. Did they know the secret of work, they would not only avoid this waste, which is the cause of the many nervous disorders to which they are at present subject, but would actually lengthen their days. *Karmayoga* reveals this secret, and opens the way to complete self-mastery.

The next method is *Bhaktiyoga*. It is for such as are of an emotional nature. It teaches how ordinary emotions can bring forth spiritual unfoldment of the highest kind and lead to the realization of the ultimate ideal of all religions. In a word, it is the path of devotion and love. It explains the nature of divine love and shows us how to turn human love into divine, and thus fulfil the purpose of life both here and hereafter.

The third is *Rājayoga*—the path of concentration and meditation. The field of *Rājayoga* is very vast. It covers the whole psychic plane and describes the processes by which the psychic powers are developed, such as thought-reading, clairvoyance, clairaudience, the evolving of finer perceptions, the going out from the body, the curing of disease through mental power and the performing of all such acts as are ordinarily called miracles. All the psychic powers which were displayed by Jesus of Nazareth and his followers, and which are used to-day by Christian scientists, mental healers, faith healers, divine healers, and various other kinds of healers, have been displayed from ancient times by the Yogis in India.

*Rājayoga* takes these psychic powers and phenomena, classifies them and makes a science out of them. It also teaches the science of breathing. The wonderful effects of breathing exercises on mind and body are not unknown to the mental healers of the West. If, however, *Rājayoga* deals scientifically with the psychic powers, it does not cease to warn its students that the attainment of any of these powers is not a sign of spirituality. This is a great lesson which the mental healers and Christian scientists of America especially will have to learn from the Yogis of India. Little brains and weak intellects easily turn away from the path of spiritual truth when some psychic power begins to manifest itself in them; and they think that they have reached the highest state of spirituality because they have got the power to cure headache or heartache. *Rājayoga*, however, teaches that the exercise of psychic powers and making a profession of it are great obstacles in the path of spiritual advancement. Its principal aim, on the contrary, is to lead the student, through concentration and meditation, to the highest state of super-consciousness, where the individual soul communes with the Universal Spirit and realizes the unity of existence, eternal peace, and happiness.

*Jñānayoga* is the fourth method. It is the path of right knowledge and discrimination. This is for those who are intellectual, discriminative, and of a philosophical nature.

Thus we can see in some slight degree how universal is the scope of Vedānta. Vedānta also explains the fundamental principles of spiritualism, tells us how the soul exists after death and under what conditions, what kind of souls can communicate with us, and what becomes of them afterwards, how the earth-bound souls, being subject to the law of *Karma* or causation, reincarnate on this earth taking human forms, again and again. It explains the science of the soul, and it expounded the law of correspondences ages before Swedenborg was born.

The religion of Vedānta recognizes spiritual growth and evolution in the path of realization. As in our physical body there are different stages of growth like childhood, youth and maturity, so in the spiritual life there are spiritual childhood, spiritual youth and spiritual maturity. The one leads to the other, the one merges into the other and ultimately leads to the realization of God. Spiritual childhood begins with ancestor-worship and ends with the conception of one extra-cosmic personal God who dwells in a heaven outside nature. All the dualistic or monotheistic religions do not go beyond this stage of spiritual childhood and make their followers believe that this is the highest and there can be nothing higher.

But the spiritual youth begins when the seekers after Truth gradually realize that God is not outside nature, but that He dwells in nature as well as within us, that He is not extra-cosmic but intra-cosmic, that He is immanent and resident in nature, that He is the Soul of the universe. Just as the soul in our body is the internal ruler of our body, so the Soul of the universe is the internal Ruler of the universe. He governs the world, not from outside but from inside. He is the

Creator, not in the sense that sitting somewhere in a Heaven outside nature He commands and creates something out of nothing; He creates or starts the evolution of nature by pouring His spiritual influx in this nature or *Prakṛti* ( Latin *Procreatrix* ) or creative energy:—

मम योनिर्महद्ब्रह्म तस्मिन् गर्भे दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥

( *Gītā* XIV. 3 )

In fact, the cosmic energy forms the body of the Spiritual Being. God then appears to be both the efficient and the material cause of the universe ( *निमित्तोपादान-कारण* ) and, therefore, He is not only the Father but the Mother of the universe,—Father and Mother both in one. The individual souls are parts of His own Being like sparks of a huge bonfire—

‘ममैवांशो जीवलोके जीवभूतः सनातनः ।’

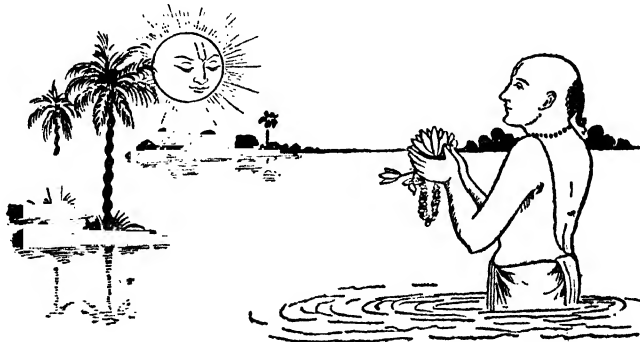
( *Gītā* )

Our souls are immortal by nature.

This state gradually leads to spiritual maturity, where we do not think of the world or of its creation, but, rising above all phenomena, we realize the indivisible oneness—that we are not merely sparks, but that we are closer to

Divinity, that we are spiritually one with God. Then and then alone we can say, ‘I and my Father are one’—‘*अहं ब्रह्मास्मि*’. Thus, by reaching maturity in spiritual life one attains to the absolutely monistic ( *अद्वैत* ) realization of spiritual oneness.

The religion of Vedānta is truly catholic and tolerant. It has no quarrel with any particular form of worship. All rituals, all ceremonials and all forms of worship advocated by dualistic Faiths are only means to the realization of the highest end of spiritual oneness with Divinity or *Brahma*. Therefore Vedānta embraces all forms of worship as well as all other sectarian religions of the world. Well has it been said by Prof. Max Muller: “For all practical purposes, the Vedāntist would hold that the whole phenomenal world, both in its subjective and objective character, should be accepted as real. It is as real as anything can be to the ordinary mind; it is not mere emptiness as the Buddhists maintain. And thus the Vedānta philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and binding as anything can be in this transitory life; it leaves him a Deity to worship as omnipotent and majestic as the deities of any other religion. It has room for almost every religion, nay, it embraces them all.” ( *Three Lectures on Vedānta Philosophy.* )



# God is All.

~~~~~By Hirendranath Dutta, M.A., Vedantaratna.

The Vedānta speaks of *Brahma* as 'एकमेवाद्वितीयम्' (one without a second).

‘सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।’

(*Chhândogya Upaniṣad* VI. ii. 1)

That is to say, God is not only a Unity, but a *Uniquity*.

‘न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ।’

(*Bṛhadâraṇyaka Upaniṣad* IV. iii. 23)

Not only ‘there is no God but God’ (‘एक एव मोक्षरः’), but God is all-in-all.

‘स एवाधस्तात् स उपरिष्ठात् स पश्चात् स पुरस्तात् स दक्षिणतः स उत्तरतः स एवेदं सर्वमिति ।’

(*Chhândogya Upaniṣad* VII. xxv. 3)

“He is above, He is below; He is before, He is behind; He is to the south, He is to the north; nay, everything is He”, that is, there is nothing beside or beyond Him.

Therefore the Vedantic proclamation, clear, concise and unequivocal, is ‘सर्वं खल्विदं ब्रह्म’. But can this be maintained in the face of the manifold universe, which hits our senses—either external or internal—every moment of time? Manifestly there is multiplicity, yet Vedantic monism assures us: ‘नेह नानास्ति किञ्चन’—“There is no multiplicity whatsoever!”

If we trace back the Vedānta to its pristine source, viz., the Upaniṣads, we shall find that the problem of non-duality is tackled there in a twofold way—(1) by asserting that multiplicity, *Dvaita*, duality, is only *Māyā*; and (2) by demonstrating that the external world, with its manifoldness, if carefully analysed, is seen to be a mere mode of manifestation of the Absolute.

There are, we find, a few passages in the *Bṛhadâraṇyaka*, which say that “the world exists as it were” (the word employed is इव).

‘यत्र हि द्वैतमिव भवति ।’

(II. iv. 14)

‘यत्र वा अन्यदिव स्यात् ।’

(IV. iii. 31)

‘य इह नानेव पश्यति ।’

(IV. iv. 19)

This is the accent of pure monism; for, if the external world were a reality—i. e., anything more than mere ‘illusion’—, how could the scripture make use of the expression ‘as it were’ (इव)? So Bādarāyaṇa, summing it up, says in the *Brahma-Sūtras*—

‘मायामात्रं तु कात्स्न्येनानभिर्व्यक्तस्वरूपत्वात् ।’

(III. ii. 3)

That is, the *esse* of the universe is its *percepti*. The world exists only so far as it *appears* to exist—‘प्रतीतिमात्रमेवेदं भाति विश्वं वराचरम्’. It is really a matter of words (वाचारम्भणम्). That is why the ancient *Riṣi* of the *Rigveda* declared: ‘एकं सद्रिप्रा बहुधा वदन्ति’ (Though one, the wise call It by various names.) The point is finely illustrated by the father of Śvetaketu in a famous passage of the *Chhândogya Upaniṣad*—

‘यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् । यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् । यथा सोम्यैकेन नखनिकुन्तनेन सर्वं काष्ण्यायसं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव सोम्य स आदेशो भवतीति ।’

(VI. i. 4-6)

The *Riṣi* father explains thus to the discriminating son: "If, my dear, you know a lump of earth, you verily know all earth-made things, because they are a mere matter of words, only differing names and forms (*Nāma-Rūpa*),—the underlying substance being the earth. If, my dear, you know an ingot of gold, you verily know all gold-made things; for they are a mere matter of words, only differing names and forms,—the underlying substance being gold. If, my dear, you know a piece of iron, you verily know all iron-made things; for they are a mere matter of words, only differing names and forms,—the underlying substance being iron. The same is the case with regard to the universe,—the underlying substance of it all being the Absolute." He it is that *appears* as the multiple universe of *Nāma-Rūpa*; He alone *is*, the rest being mere appearance. This is what the *Vedānti* calls *Vivarta*—अतत्त्वतोऽप्यथा प्रया विवर्ते इत्युदाहृतः ।—, wherein the manifold world is superimposed on the Reality, the One *Sat*, by *Adhyāsa*, which, as Śaṅkarāchārya explains, is a mere matter of seeming.

अध्यासो नाम अतस्मिन्स्तद्वृद्धिः । (Śāṅkara-Bhāṣya on I. i. 1 of the *Brahma-Sūtras*)

The familiar analogy is रज्जु-सर्प, शुक्ति-रजत and मरीचि-मरीचिका, where, due to hallucination, the rope appears to you as the snake, the mother-of-pearl as silver and the solar rays as flowing water. The last is named the mirage or *Fata Morgana* in the West. Thus we read: "When the weather is calm and ground hot, the Egyptian landscape appears like a lake and the houses look like islands in the midst of a widely spreading expanse of water."

अहो विकल्पितं विश्वमज्ञानान्मयि वर्तते ।

रौप्यं शुक्तौ कणी रजौ वारि सूर्यकरे यथा ॥

The analogy is no doubt fine; but, in the case of the external world, how is the superimposition to be explained ?

The new Psychology of the West has familiarized us with the phenomenon of 'suggestion', wherein the operator, by the mere mental act of *Sankalpa*, can make the subject see a romping lion in a London drawing-room or feel the pelt of rain when it is full spring-tide with the full moon sailing in a cloudless sky. That is *individual* hallucination, generally induced by hypnotism. But cases are on record of *Collective* hallucination, conjured up apart from hypnotism. This we call in this country *Indrajāla*—magical conjuring, the acme of which is the Rope-trick. This trick was in practice in Śrī Śaṅkarāchārya's time and is referred to by him.* But as doubt has lately been sought to be cast on its genuineness, I shall quote here a similar trick of magio, which was witnessed by the Emperor Jehangir and recorded in his 'Memoirs'.

"They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground and in this state they lay for some time. They then extended a sheet or curtain over the spot; and one of the men, putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition, and one might have safely sworn that he had never received any wound or injury whatever."—"Memoirs of the Emperor Jehangir" (translated by Major David Price).

Using this analogy Śaṅkara says:—

‘लोकैऽपि देवादियु मायाव्यादियु च स्वरूपानुपमर्दे-
नैव विचित्रा हस्यस्वादिदृष्टयो दृश्यन्ते । तथैकस्मिन्नापि
ब्रह्मणि स्वरूपानुपमर्देनैवानेकप्रकारा सृष्टिर्भविष्यति ।’

(*Bhāṣya* on II. i. 28 of the *Brahma-Sūtras*)

* 'यथा च मायाधरश्चर्मखङ्गधरात् सूत्रेणाकाश-
मधिरोहतः स एव मायावी परमार्थरूपो भूमिष्ठोऽन्यः ॥'

(*Bhāṣya* on I. i. 17 of the *Brahma-Sūtras*)

When, however, you are able to pierce the illusion, to negate the *Avidyā*, the hallucination departs once for all.

‘रज्ज्वशानादहिर्भाति तज्जानाद् भासते नहि ।’

Therefore the Vedānta says, when you have realized the one Reality, the appearance—the make-believes can no longer persist.

‘यदा सर्वमात्मैवाभूद्विज्ञानतस्तदा कं केन पश्येत् ।’

(*Bṛhadāraṇyaka Upaniṣad* II. iv. 13)

So Śaṅkara says:—

‘यथा च मायावी स्वयं प्रसारितां मायामिच्छया-
नायासेनैवोपसंहरति एवं शरीरोऽपीमां सृष्टिमुपसंहरेत् ।’

(*Bhāṣya* on II. i. 21 of the *Brahma-Sūtras*)

This, in brief, is the exposition of non-duality from the viewpoint of uncompromising Monism (*Suddhādwaita*).

The other exposition is that of *Vīṣṭādwaita*,—that is, from the viewpoint of qualified monism. Taking this point of view, the Upaniṣad says:—

“In truth, he who has seen, heard, comprehended and known the *Atmā*, by him is the entire universe known,”—just as with the sounding of the drum, the conch-horn or the lyre, all the notes, as it were, of these instruments are already coincidentally sounded.”

‘स यथा दुन्दुभेर्न्यमानस्य न बाह्याञ्छब्दान्
शक्नुयाद् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य
वा शब्दो गृहीतः । स यथा शंखस्याध्यायमानस्य न
बाह्याञ्छब्दान् शक्नुयाद् ग्रहणाय शंखस्य तु ग्रहणेन
शंखध्मस्य वा शब्दो गृहीतः । स यथा वीणायै वाद्य-
मानस्यै न बाह्याञ्छब्दान् शक्नुयाद् ग्रहणाय वीणायै तु
ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ।’

(*Bṛhadāraṇyaka Upaniṣad* II. iv. 19)

As Dr. Deussen points out, “the *Atmā* is the musical instrument (drum, conch and lyre), the phenomena of the universe are its notes. Just as the notes can only

be seized when the instrument is seized, so the world of plurality can only be known when the *Atmā* is known.”

(*Philosophy of the Upaniṣad*, p. 76.)

This finds support from the final conclusions of modern science, which says that in ultimate analysis the multiple universe can be summed up in two groups—organic and inorganic, what we call *Sthāvāra* and *Jaṅgama*. When inorganic substances are broken up, we arrive at 90 odd elements, which are all the time being acted upon and mobilized by certain physical forces—heat, light, electricity, etc. etc.. Similarly whatever is organic is made up cells—units of life manifesting through organisms composed of a few of the above-mentioned elements of the chemists.

Until recently science insisted that the so-called chemical elements were really atoms, unbreakable and indisociable. That delusion has now disappeared and the conclusion has been reached that all the recognized chemical elements are really modifications of a single proelement, christened by Sir William Crooks as ‘protyle’. I have already indicated that besides protyle we have certain forces—heat, light, electricity, etc. etc. At one time science thought that these forces were uncorrelated, but now it has been established that each force (including the Vital force or life and Psychic force) is transformable directly or indirectly into others. “They differ from each other chiefly in the character of the motion involved in the phenomena.” (Dolbear). So Herbert Spencer says:—

“The power which manifests itself in consciousness is but a differently conditioned form of the power which manifests itself beyond consciousness.”

All this was anticipated in the Vedānta; for we read in the *Gītā* (which is the quintessence of the Vedānta) that the light shining in the sun, the heat emitted by fire, the force of gravitation residing in

the earth, the vitality energizing the body, and the consciousness manifesting through the mind are all manifestations of the One Universal Divine Energy:—

यदादित्यगतं तेजो जगद्भासयतेऽस्त्रिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

(XV. 12)

‘गामाविश्य च भूतानि धारयाम्यहमोजसा ।’

(XV. 13)

‘जीवनं सर्वभूतेषु’

(XV. 14)

‘क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।’

(XIII. 2)

Thus, in the ultimate analysis, science has reduced the diverse multiplicity of the universe into the great duality of matter and energy—the same on a lower plane as the ancient *Sāṅkhya* speaks of as *Prakṛti* and *Puruṣa*—, matter and force being co-existent and inseparable—‘संयत्तेतद् क्षमसंरक्ष’, so that, whether *Sthāvara* or *Jaṅgama*, each object is made up by the conjunction of these two—matter and energy.

‘एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।’

(Gītā VII. 6)

This, then, is the ultimate duality (महद्वैत), reached by Western science—spoken of in the Upaniṣads as *Rayi* and *Prāṇa*, or *Anna* and *Annāda*. Can they be synthesised into a unity, so that we have not two ultimates but only one—not *Dwaita* but *Advaita*? Yes, they can. That is what the great Ṛṣis who gave us the scriptures of Hinduism did indeed do thousands of years ago. Thus we find the *Gītā* speaking of ‘matter’ and ‘energy’ as the two poles of Being,—as the *Parā* and the *Aparā Prakṛti*

of *Brahma*—His two modes of manifestation—His *Vīdhā* or *Prakāra*.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो यदेदं धार्यते जगत् ॥

(Gītā VII. 6)

The *Purāṇas* echo this teaching—the *Viṣṇupurāṇa* apostrophising the Ultimate Reality as the One from whom are emanated both *Pradhāna* and *Puruṣa*.

‘यतः प्रधानपुरुषौ ।’

We also read that when the ‘One without a second’ desired to manifest—‘एकोऽहं बहु स्याम्’, His *Prakṛti*, bifurcated into *Chit* and *Jaḍa*—into matter and energy, which, when the hour strikes for the dissolution of the universe, are resumed into the Unity from which they had emanated.

प्रकृतियां मया ख्याता व्यक्ताव्यक्तस्वरूपिणी ।

पुरुषश्चाप्युभावेतौ लीयते परमात्मनि ॥

(Viṣṇupurāṇa. VI. iv. 38)

The *Paramātmā* is therefore aptly designated as *Nārāyaṇa*—the Refuge of the *Naras*. What is *Nara*? It is firstly the totality of homogeneous matter—‘ज्ञापो नारा इति प्रोक्ताः’ (Manu); and, secondly, it is the aggregate of all *Naras*, of all manifested modes of divine energy, including man. The Upaniṣad sums up the whole thing when it says ‘तस्मिन्नेवो मातरिऽत्रा दधाति’. Therefore God is called प्रधानक्षेत्रपति or प्रधानपुरुषेश्वर. Thus, from the viewpoint of qualified monism also, *Brahma* is the only Reality, matter and energy being but *modes* of His manifestation. And the ancient teaching is justified: ‘सर्वे जलिवद् ब्रह्म’—that is, ‘God is all-in-all’.



Can Jiva become Iswara ?

~~~~~By Krishna Datta Bharadwaj, M. A., Acharya, Shastri.

**T**here are two states of the *Jiva*—bondage and freedom. When he is entangled in the meshes of *Prakṛti*, he is called bound, and, when released from it, he is free.

*Jiva* is decidedly not God in his former condition, *i. e.*, bondage. Now let us see whether he can attain Godhead when emancipated.

An emancipated<sup>1</sup> *Jiva* can assume<sup>2</sup> one or more than one material bodies simultaneously and indulge in mundane or celestial pleasures or he can discard<sup>3</sup> all terrestrial ties. This assuming and discarding of gross bodies<sup>4</sup> entirely depends upon his will, which is now perfectly powerful.<sup>5</sup> In case he takes up a body, he enjoys just as we enjoy in our waking<sup>6</sup> periods. On the other hand, if he does not accept it, he can enjoy with the help of the mind only just as we can do in our dreams<sup>7</sup> or in contemplation. There lies a palpable distinction between our bodies and those of the emancipated *Jivas*. The latter are under complete control of the *Mukta Atmā* at whose com-

mand they appear and disappear, while with the former the case is quite a different one. An emancipated *Jiva* is free to go from region<sup>8</sup> to region as well as to remain in perfect bliss at one place. Between the nethermost portion (*Pātāla*) and the uppermost apartment (*Satyaloṅka*) of the universe his gait is without restraint. All the gods<sup>9</sup> bring presents to him and show reverence. One should not gather from the above description that a *Mukta* person is still within the clutches of *Māyā*. Nay, he is quite out of her reach. The great thinker Audulomi opined that an emancipated *Jiva* realizes his true nature, *i. e.*, pure *Chaitanya*,<sup>10</sup> a state similar to the unconditioned or *Nirvikalpa Samādhi* advocated by Patañjali.<sup>11</sup> Jaimini<sup>12</sup> declared that the real condition of the released is like that of God, *i. e.*, pure *Chaitanya* plus attributes such as 'Satya-sankalpa'. But then Bādarāyaṇa, the renowned author of the *Brahma-Sūtras* appears and announces his final verdict 'एवमप्युपन्यासादविरोधं बादरायणः'.

The aphorism means to say that if a *Mukta Jiva* seems to be in possession of qualities like true desire and unfailing resolve, he should not be considered to be

1 'मुक्तः प्रतिज्ञानात् ।'

(*Brahma-Sūtras* IV. iv. 2.)

2 'भावं जैमिनिर्विकल्पात्मननात् ।'

(*Ibid.* IV. iv. 11.)

3 'अभावं बादरिराह ह्येवम् ।'

(*Ibid.* IV. iv. 10.)

4 Cf. 'संक्षिपेच्च पुनस्तानि सूर्यो रश्मिगणानिव ।'

(*Mahabharata*)

5 'संकल्पादेव तु तच्छ्रुतेः ।'

(*Brahma-Sūtras* IV. iv. 8.)

6 'भावे जाग्रद्वत् ।'

(*Ibid.* IV. iv. 14.)

7 'तन्वभावे संध्यदुपपत्तेः ।'

(*Ibid.* IV. iv. 13.)

8 'तस्य सर्वेषु लोकेषु कामचारो भवति ।'

(*Upanishad*)

9 'सर्वेऽस्मै देवा बलिमावहन्ति ।' (*Upanishad*)

10 'चितितन्मात्रेण तदात्मकत्वादित्यौडुलोमिः ।'

(*Brahma-Sūtras* IV. iv. 6.)

11 'तस्यापि निरोधे सर्वनिरोधान्निर्वीजः समाधिः ।'

(*Yoga-Sūtras* I. 51.)

12 'ब्राह्मेण जैमिनिरुपन्यासादिभ्यः ।'

(*Brahma-Sūtras* IV. iv. 5.)

below the standard of the final stage, because he always recognizes his true self and does never lose sight of it while meddling with the material objects. The desire of a *Mukta Jiva* is like that of God who takes active part in the sportive activity by creating, sustaining and destroying the countless universes. God is simultaneously both conditioned and unconditioned.<sup>13</sup> God is always conscious of His Self (नित्यबुद्ध),<sup>14</sup> always free (नित्यमुक्त) and always pure (नित्यशुद्ध). He takes *Mâyā* as a companion for his ever-going sports, but he is never overpowered by her. This is His greatness. When we say that *Brahma* is सत्य, we mean that God exists, but His existence cannot be compared with the existence of the material objects. God exists without any change in His true essence, while the material things are undergoing changes every moment. When we praise God as *Chit*,<sup>15</sup> we know that His *Chaitanya* is not the material *Chetanā*.<sup>16</sup> When we declare that *Brahma* is *Jñāna*,<sup>17</sup> we take it for granted that this *Jñāna*<sup>18</sup> is not a function of *Buddhi*, which is an offshoot of *Prakṛti*. When we say that *Brahma* is *Ananta*,<sup>19</sup> we must know that this *Ananta* is not the *Ananta*<sup>20</sup> arising from

one of the *Karmendriyas* (organs of action). When we say *Brahma* is *Satyakāma*,<sup>21</sup> we ought to know that this *Kāma* is not the *Kāma*<sup>22</sup> of the material body. God's *Sankalpa* is likewise not empirical. The existence of the Divine *Kāma* and *Sankalpa* is corroborated by the passages of the *Upaniṣads*, which describe the *Brahma* in a state prior to the material creation. What has been said about *Brahma* in respect of *Sat*, *Chit*, *Jñāna*, *Ananda* and *Sankalpa* is applicable to *Mukta Jivas* also. The viewpoint of *Bādarāyaṇa* is very just and sound, since *Sankalpa* and *Chaitanya* are not incompatible with each other. Just as *Jñāna*, *Ananda* and *Satya* are so many phases of the *Atmā*, similarly *Sankalpa* is also one of them.

A *Mukta Jiva* enjoys equality<sup>23</sup> with God, but this equality is qualitative and not quantitative. The sun and the lamp are qualitatively one, i. e., light; but quantitatively they are absolutely different. The *Mukta Atmā* is like a lamp,<sup>24</sup> while *Brahma* is like the sun. A lamp's light pervades and illumines a small closet, then a room, then a house, and, if you put it in an open space, it pervades a still wider area, but it can never compete with the light of the sun in pervasiveness and illumination.

The climax of pervasiveness<sup>25</sup> (व्यापित्व) and control<sup>26</sup> (नियमन) is in God, not in the

13 'निर्गुणं गुणभोक्तृ च ।' (Gita)

14 'त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा ।'  
(Srimad Bhagavata IV. ix. 16)

15 'या देवी सर्वभूतेषु चिद्रूपेण संस्थिता ।'  
(Markandeya Purana)

16 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।  
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥  
(Gita. XIII. 6)

17 'सत्यं ज्ञानमनन्तं यद् ब्रह्म ज्योतिः सनातनम् ।'  
(Bhagavata)

18 'अध्यवसायो बुद्धिः' (Saulkhyā-Kārika. 23)

19 'आनन्दमयोऽभ्यासात् ।'  
(Brahma-Sūtras. I. i. 12)

20 'वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम् ।'  
(Sankhya-Kārika 28)

21 'सत्यकामः सत्यसंकल्पः' (Chhandogya)

22 'काम एष क्रोध एष रजोगुणसमुद्भवः ।'  
(Gita)

23 'ब्रह्मविद् ब्रह्मैव भवति ।'  
'ब्रह्मैव सन् ब्रह्माप्तेति ।'  
(Bṛihadaranyaka Upaniṣad.)

24 'प्रदीपवदावेशस्तथा हि दर्शयति ।'  
(Brahma-Sūtras IV. iv. 16.)

25 'सर्वव्यापी सर्वभूतान्तरात्मा'  
(Śvetasvatārōpaniṣad)

'य आत्मनि तिष्ठन्नात्मानमन्तरो यमयति ।'  
(Bṛihadaranyaka Upaniṣad)

*Mukta Jiva*. Likewise omniscience<sup>27</sup> is obtained by the released, but the zenith<sup>28</sup> of it rests in God. Similarly, the emancipated soul gets various kinds of Siddhis<sup>29</sup> and becomes omnipotent;<sup>30</sup> but even then, as the scriptures say, he is unable<sup>31</sup> to create and rule the worlds.

We have thus seen that the *Mukta Atmā* does not become God in His impersonal phase, although he attains to the absolute qualitative similarity.<sup>32</sup>

Hindu philosophical books, such as the Vedas, the Purāṇas, etc. also believe in the personality<sup>33</sup> of *Parabrahma*. A *Mukta Puruṣa* can go both to the abode<sup>34</sup> of *Apara Brahma* or *Kārya Brahma* as well as to the abode<sup>35</sup> of *Parabrahma* or *Kāraṇa Brahma*. If he contemplates on *Parabrahma* as *Śrīmanṇārāyaṇa*, the *Mukta Puruṣa* gets a personality similar<sup>36</sup> to that of the Lord. He assumes a body of blue colour,<sup>37</sup> gets four arms,<sup>38</sup> puts on a yellow garment<sup>39</sup>

like that of *Śrī Viṣṇu*; but even then there are some distinctive features of the Supreme Being which can never be obtained by the free soul. They are for instance:—

(1) *Śrī Lakṣmī*<sup>40</sup> *Devī*, who resides permanently on His bosom.

(2) *Śrīvatsa*<sup>41</sup> or the mark of *Bhṛgu*'s foot, which is ever visible on His chest.

(3) *Kaustubha*,<sup>42</sup> the beautiful gem, which ever shines on His neck.

Even the sixteen<sup>43</sup> personal attendants of the Lord, who are all *Mukta Atmas*, have not got these personal distinctions which are reserved by the Supreme.

It is clear from the above statement that a *Mukta Jiva* does not become God in His personal phase also.

The conclusion now arrived at is that *Jiva* cannot become God even when emancipated.

None is like<sup>44</sup> God in all respects. Who then can dare assert that so and so was God, is God or will finally become God<sup>45</sup> The answer is a negative one.

27 cf. *Yoga-Sutras* (III. 49)

28 'तत्र निरतिशयं सर्वश्रीबीजम्' (*Yoga-Sutras* I. 25).

29 cf. 'ततो मनोजिवित् विकरणाभावः प्रधानजयश्च' (*Yoga-Sutras*. III. 48).

30 'अतएव चानन्याधिपतिः ।' (*Brahma-Sutras* IV. iv. 9)

31 'जगद्व्यापारवर्जं प्रकरणादसंनिहितत्वाच्च ।' (*Brahma-Sutras* IV. iv. 17)

32 'निरञ्जनः परमं साम्ययुपैति ।' (*Upanishad*)

33 He assumes various forms and names from manifold motives. *Sri Ganespati*, *Sri Surya*, *Sri Siva*, *Sri Durga* and *Sri Vishnu* are prominent figures who reside in divine abodes of all lustre and glory.

34 'कार्ये बादरिरस्य गत्युपपत्तेः ।' (*Brahma-Sutras* IV. iii. 7)

35 'परं जैमिनिर्मुख्यत्वात् ।' (*Ibid.* IV. iii. 12)

36 'वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः ।' (*Bhagavata* III. xv. 14)

37 & 38 'असितचतुष्टयबाहुमध्ये' (*Ibid.* III. xv. 28)

39 'प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ।' (*Ibid.* VIII. iv. 6)

40 तस्याः श्रियन्त्रिजगतो जनको जनन्या वक्षोनिवासमकरोत्परमं विभूतेः । (*Ibid.* 8. 8. : 5)

41 'वसत्युरसि मे भूतिर्भवत्पादहतांसः ।' (*Ibid.* X. 89. 12)

42 कौस्तुभाख्यममृद्वलं पद्मरागो महोदधेः । तस्मिन् हरिः स्पृहां चक्रे वक्षोऽलङ्करणे मणौ ॥ (*Ibid.* V III. ix. 3.)

43 'आत्मतुल्यैः पांडशभिर्विना श्रीवत्सकौस्तुभौ ।' (*Ibid.*)

44 'न त्वत्समोऽस्त्यभ्याधिकः कुतोऽन्यः' (*Gita*)

45 'कैवल्यं प्राप्तास्तर्हि सन्ति च बहवः कैवलिनः । ते हि त्रीणि बन्धनानि छित्त्वा कैवल्यं प्राप्ता ईश्वरस्य च तत्सम्बन्धो न भूतो न भावो ।' (*Vyasa-Phashya on the Yoga-Sutras*)

# Vedanta in Tulasidas's Works.

By B. Viswanatha Ayyar, B. A.

Although Tulasidas can in no way be regarded as a dogmatic philosopher enunciating, discussing, and establishing deliberately any particular school of Vedantic thought, his views on the interrelations of God and Man, Illusion and the Ultimate Reality are sufficiently well pronounced and clearly defined. The wonder of it is that such intricate problems as have taxed the brains of subtle dialecticians and rendered their works dry-as-dust have been explained in such pithy, simple, epigrammatic and straightforward aphorisms in the shape of Dohas (couplets) and Chaupais (quatrains) as every man in the street can quote with ease and understand with readiness. Many of the songs in *Vinaya-Patrikā* or the 'Humble Petition' placed at the sacred feet of Bhagavān Śrī Rāmachandra, clothed in picturesque metaphoric language, explain in a lucid manner the fundamental principles of the Vedānta. The interweaving of all these essentials in the living personality of the Lord of the Raghus imparts to them a vital force that elevates our feelings, inspires our imagination, and vibrates every sensory and motor nerve in our system.

## THE PRINCIPLE OF MĀYĀ

What is Tulasidas's conception of *Māyā* or the Illusory Power? This is elucidated in a brief dialogue between Lakṣmaṇa and Śrī Rāma in the *Araṇya-Kāṇḍa*. Lakṣmaṇa asks in a perfect mood of submission or humility: "कहहु ग्याहु सिगु अरु माया" (Tell me, O Lord, something about *Jñāna* or Illumination, *Virāga* or Dispassion and *Māyā*). The Lord defines *Māyā* as follows:—

मैं अरु मोर तोर तैं माया ।

जैहि बस कीन्है जीव निकाया ॥

गो-गोचर जहँ लगि मनु जाई ।  
सो सब माया जानेहु भाई ॥  
तेहि कर भेद सुनहु तुम्ह सोऊ ।  
बिया अपर अबिया दोऊ ॥  
एक दुष्ट अतिसय दुखरूपा ।  
जा बस जीव परा भक्कृपा ॥  
एक रचइ जग गुन बस जाकैं ।  
प्रभु-प्रेरित नहि निज बलु ताकैं ॥

Egoism is the root of illusions. 'I' and 'Mine', 'You' and 'Yours' form the basis of the ignorance and separateness of all the beings that inhabit this perceptible universe. *Māyā* is of two kinds: 'Vidyā' and 'Avidyā'—positive and negative. *Vidyā* or the positive aspect of *Māyā* is the *Mīla-Prakṛti* or the primordial source that creates, protects and dissolves the universe.

'उद्भवस्थितिसंहारकारिणी' क्लेशहारिणीम् ।

सर्वश्रेयस्करिणीं सीतां नतोऽहं रामबल्लभाम् ॥'

'श्रुति-सेतु-पालकु राम तुम्ह जगदीसु माया जानकी ।

जो सृजति जग पालति हरति रुख पाइ कृपानिधानकी ॥'

The point of difference between the Almighty Creator and Dispenser of Man's destinies, and this illusory primordial source can be best illustrated by the analogy of an expert mechanic and his engine. The engine, by itself, cannot begin to perform any operation unless the mechanic sets the different parts in order and adjusts the keys properly. Even when the engine has been set in motion, the mechanic's presence is essential in order to feed the machine properly, regulate its motion evenly, and arrange the work systematically. When the engine gets out of order, it is the expert driver alone who can overhaul the

whole machine, repair it and re-arrange the parts. Similarly *Māyā*, being a blind force, cannot by herself create, protect, dissolve, and re-create without the inspiring energy and the driving force of God.

So much for *Vidyā* or the positive aspect of *Māyā*. As for 'Avidyā', the negative aspect, the poet says:—

व्यापि रहेउ संसार महुँ माया-कटकु प्रचंड ।  
सेनापति कामादि भट दंसु कपटु पाखंड ॥

The multifold attractions of this universe are pervaded by this will-o'-the-wisp principle that misguides us in wrong paths. The Satanic influence of this vicious principle is so all-pervading and all-penetrating that even such sages as Nārada and the Śaṅkara brothers, and such Divine Beings as Brahmā and Śiva are brought inadvertently within her formidable and pernicious sway.

नारदु भव बिरंचि सनकादी । जे मुनिनायक आतमबादी ।  
मोहन अंध कीन्ह केहि केही । को जग कामु नचाव न जेही ॥  
तृष्णा केहि न कीन्ह बौरहा । केहि कर हृदय क्राधु नहि रहा ॥

श्रीमद बक्र न कीन्ह केहि, प्रभुताँ बधिर न काहि ।  
मृगलोचन-लोचन-सर को अस लाग न जाहि ॥

गुनकृत सन्यपातु नहि केही । कोउ न मानमद तजेउ निबेही ॥  
यह सब माया कर परिवारा । प्रबल अमित को बरनइ पारा ॥

Yes, she blinds us all in the guise of insidious temptations. Nay, she intoxicates us with lust and low desires. She maddens us all in the form of greed and avarice. She burns all our spiritual system with insensate anger. She paralyses the rich with inordinate pride. She deafens men in authority with excessive doses of vanity. She is the cause of the excruciating torture of lovers arising from subtle exchange of glances. She makes us feverish with youthful excitement. She blackens our faces with senseless egotism. She mars our spiritual progress with envy and jealousy. She tosses us to and fro by the whims

of sorrow. She eats into our system in the disguise of the demoralizing worms of anxieties and limitless ambitions for riches, consorts, and posterity.

Now, the problem before aspirants is to find out a way to escape from the clutches of this illusory power. The devotional poet says:—

रामभगति निरुपम निरुपाधी ।  
बसइ जासु उर सदा अबाधी ॥  
तेहि बिलोकि माया सकुचाई ।  
करि न सकइ कछु निज प्रभुताई ॥

Heartfelt devotion, unstinted, unequivocal, and unequalled, to the living personality of Śrī Rāmachandra alone can ward off for ever the encircling currents of the 'Avidyā' aspect of *Māyā*. The interrelations of God, Man, and *Māyā* will now be quite clear.

ग्यान-अखंड एकु सीतावर ।  
मायाबस जीव सचराचर ॥  
मायाबस जीव अभिमानी ।  
ईसबस्य माया गुनखानी ॥  
परबस जीव स्ववस भगवंता ।  
जीव अनेक एकु श्रीकंता ॥

Man, the many, is under the satanic influence of *Māyā*. *Māyā* is, in turn, under the omnipotent sway of God, the One Ultimate Reality. So, *ipso facto*, absolute surrender to God alone can remove her demoralizing effects. Remember, these have been caused only by the Jīva's uncalled for interference with the Divine Law of Evolution, and *Karma*.

ईस्वर-अंसु जीव अविनासी ।  
चेतन अमल सहज सुखरासी ॥  
सो मायाबस परेउ गोसाई ।  
बैधेउ कीर-मरकटकी नाई ॥

God has created him pure (अमल). He has inspired him with Reason. He has filled him with the untold natural

wealth of happiness (सहज सुखरासी). The Jīva ought to have used these God-given powers to advantage, and co-operated in full with Divine Laws. But, alas! tempted by the outward attraction of *Māyā*, and being essentially restless owing to the infusion of life, he has meddled with the Divine Laws, and created the Gordian knot of Karmic complications. The unravelling of the Gordian knot is not possible without an appeal to God, who alone can restore Jīva to his natural state of spiritual health.

These mysteries of the interconnections of Jīva, Īśwara, and *Māyā* can best be illustrated by the following analogy of electric installations in a big city. A central electric power-house generates sufficient energy for lighting, cooking, fanning, conversing, and driving purposes. The power-house is under the control and direction of a General Superintendent who issues orders to the expert mechanics and workmen under him. If the citizens wish to take full advantage of the power-house, they ought not to interfere with the electric connections. They can, however, use the switches according to the directions and establish direct connections with the power-house.

Now look at the darker side of this useful system. Attractive electric lights may tempt you to a cinema, or a talkie, or a gambling-house, or a hotel, or a brothel, to entertain your lower senses, and give you temporary satisfaction. The insidious and compelling electric advertisements and loud-speakers may appeal to you, and you may waste your money, time and energy in buying articles of luxury or spending your time in soul-degrading occupations. Or, it may be that you tamper with the electric connections, or spoil the mains or break the switches owing to ignorance or for the sake of fun. This may result in depriving the connected house or lane or street of the various positive advan-

tages of the power-house. These repairs may be temporary or permanent. But they can never be set right until an appeal is made to the General Superintendent by phone—

बिनु हरिभजन न भव तरहिं, यह सिद्धांतु अपेल ।

It will now be quite clear from this analogy that the citizens or Jīvas alone are responsible for the troubles invited upon their heads. God, the General Superintendent, offered you immense advantages through the illusory power of the electric corporation. His Plan is to carry on the process of our evolution still further until we could reach the perfect state of self-realization and God-realization. Like the citizens in the analogy, Man enjoys the light of Reason, the fanning force of love and life, and the driving energy of the will. If he makes the right use of these God-given powers, well and good. If, on the contrary, he is foolish enough to be led away by the ephemeral attractions around him, or is wicked enough to dislocate the connections, woe will befall him sure and certain ! Just as the citizens have to abide by the municipal electric regulations, Man has also to keep up to the injunctions of the Śāstras laid down by the ancient Ṛṣis—

‘तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।’

Just as, in the case of any serious mishap or closing of connections, we have to appeal to the General Superintendent on phone, we should also appeal to the Almighty for help, guidance, and correction by praying and feeling, and acting.

Even after this detailed explanation, some sincere enquirers may be pondering why there should be evil at all. Why not there be good and nothing but good in this universe ? Tulasidas says:—

भलेउ पोच सब बिधि उपजाए ।

गनि गुन-दोष वेद बिलगाए ॥

कहहि वेद इतिहास पुराना ।

बिधि-प्रपंचु गुन-अवगुन साना ॥



दुख-सुख पाप-पुन्य दिनराती ।  
 साधु-असाधु सुजाति-कुजाती ॥  
 दानव-देव ऊँच अरु नीच ।  
 अमिअ सजीवनु माहुहु मीचू ॥

The truth is that the world can be controlled only by a mixture of opposites. If there is light, there must be shade; otherwise the beauty of the picture will be lost. "Sweet are the blessings of adversity", for it makes us struggle and gain strength. Evil forces test our moral stamina. The essential inequality of the world permits the flow of useful energy and the adjustment of levels. There must be a positive pole as well as a negative pole. There must be a infinity as well as a—infinity.

#### THE THEORY OF CREATION

This leads us on to the views of Tulasidas on the creation of the world, and those of the different schools of Vedantic thought in that particular. The following oft-quoted song written in cryptic language expresses in a nutshell all that can be said on the subject:—

केसव कहि न जाइ, का कहिए ।  
 देखत तव रचना बिचित्र हरि  
 समुझि मनहिं मन रहिए ॥ १ ॥  
 सून्य भीतिपर चित्र, रंग नहि,  
 तन बिनु लिखा चित्तेरें ।  
 भोएँ मिटे न मरइ भीति,  
 दुखु पाइअ एहि तनु हेरें ॥ २ ॥  
 रबिकर-नीर बसै अति दारुन  
 मकररूप तेहि माहीं ।  
 बदनहीन सो ग्रसइ चराचर,  
 पान करन जे जाहीं ॥ ३ ॥  
 कोउ कह सत्य, छूठ कह कोऊ,  
 जुगल प्रबल कोउ मानै ।  
 तुलसिदास परिहरै तीनि भ्रम,  
 सो आपुनु पहिचानै ॥ ४ ॥

O Kēśava ! what shall I say ? I am not able to express my ideas on the wonderful way in which Thou createst the world. O Hari ! the extraordinary plan of creation defies all my powers of expression. I am only staring at it with eyes full of wonder, and, after observing the process, keep perfectly silent. A formless painter, such as Thou art, has drawn the picture of the world on the illusory screen of *Māyā* with a colourless brush by mere Will-power—'सप्रेक्षत एकोऽहं बहु स्यां प्रजायेयेति. Ordinary pictures can be effaced by washing; but the Creator's picture, in spite of its mysterious method of drawing, cannot be obliterated by any amount of washing—physical or chemical. Ordinary pictures, being inert, have no fear of the hand of death; but the Damocle's Sword of death hangs over the beings of this mysterious evolution. Ordinary pictures are objects of beauty and enjoyment; but, strange to say, the created world is an abode of miseries, not a bed of roses. The world is like the mirage of the sun's rays, and is therefore illusory. Just as the deer, cheated by the fanciful presence of water in the mirage, dies of thirst, so also man, hankering after the ephemeral worldly powers falls into the crocodile jaws of death. Some philosophers, like the followers of the Dwaita school of thought, opine that the world of perception is real. The Adwaita philosophers denounce it as false. Those of the Viśiṣṭādwaita system consider that it is falsehood mixed with reality. Tulasidas says, in conclusion, that all the three systems being nothing but hair-splitting distinctions without a difference, only those who rise above these empty discussions and mischievous hallucinations, and feel that the whole world is a Divine Cinema or drama or talkie-house, can realize the truth of the sacred text "I am *Brahma*."

Yet, Tulasidas does not overlook the methods of those philosophers; he makes effective use of the analogies of *Brahma*—

vādis in order to describe the object of his adoration.

आदिमध्यांत, भगवंत ! त्वं सर्वगतमीश,  
पश्यन्ति ये ब्रह्मवादी ।  
जथा पट-तंतु, घट-मृत्तिका, सर्प-खग,  
दारु-करि, कनककटांगदादी ॥

THE METHODS OF GOD-REALIZA-  
TION: JNANA vs. BHAKTI.

Tulasidas has expressed his considered views on the methods of God-Realization, namely, the comparative merits of *Jñāna* and *Bhakti* in a lengthy sustained metaphor towards the close of *Uttara-kāṇḍa*. In *Aranya-Kāṇḍa*, he defines *Jñāna* as follows:—

ग्यानु मानु जहँ एकउ नार्ही ।  
देख ब्रह्म समान सब मारही ॥  
कहिअ तात सो परम बिरागी ।  
द्वनसम सिद्धि तीनि गुन त्यागी ॥

The absolute absence of egotism is the sign of a *Jñāni*. He sees the Ultimate Reality anywhere and everywhere. Absolute renunciation cannot be attained until the aspirant rises completely above the temptations of the Siddhis and the slavery of the three Guṇas. But reaching this high ideal is not an easy job—

कहत कठिन समुझत कठिन, साधत कठिन बिबेक ।  
होइ धुनाच्छरन्याय जौ, पुनि प्रत्यह अनेक ॥

*Jñāna* defies explanation. Even if it is explained as clearly as possible, it cannot be understood by all. Even if it is understood, difficulties are so great that it can scarcely be attained. Even if somebody attains it by chance coincidence, it cannot be retained safely on account of the insurmountable obstacles.

What are these difficulties and obstacles ? We have already explained in a previous paragraph how the *Jiva* has been caught within the firm grip of *Māyā* owing to ignorant manipulations, and that for absolute deliverance he has to

appeal directly to God. But the encircling feeling of egotism forces him to try other ways by his self-sustained efforts to free himself from the above firm grip.

He fills himself first with high-souled faith, a *Kāmadhenu* or divine cow of infinite possibilities. He leads that cow into the field of scriptures, and feeds her alternately and by turns with the grass of *Japa* or incantations, *tapasyā* or penance, and the eightfold Yogic Sādhana or methods. The cow of high-souled faith having given birth to the calf of *pure loving heart*, he uses the latter in increasing the flow of her milk. He then tethers the former with the rope of steady balanced will, brings the pot of confidence, calls in the services of the milkman of cloudless mind, and draws the milk of *Ahimsā*, the greatest *dharma*. He then boils the milk on the fire of desirelessness, cools it again with the fan of contentment and adds the sourness of spiritual courage. The happiness thus generated churns with the dasher of continuous logical thinking and contemplation. Self-control acts as the pot holding the curd, and straightforward, true, and kind speech acts as the churning rope. Out comes the butter of pure sacred renunciation. The aspirant then gathers the remnants of his good and bad actions, and prepares fire with yogic safety matches, and melts the butter of renunciation. This process burns the impurities of egotism, and, in the end, *Buddhi* cools the hot ghee of *Jñāna*, and renders it fit for use. This ghee is then filled in the lamp of steady contemplation placed on the support of equality. The wicks of all-pervading soul-perception are prepared by removing the seeds of the three states of experience (waking, dreaming, and sleeping), and the three Guṇas or qualities (*Sattva*, *Rajas*, and *Tamas*). Thus the Lamp of Knowledge is prepared, and it burns the insects of haughtiness as soon as they reach near.

The steady flame of this lamp is the realization 'I am He'. It is very bright

and brilliant. Its brightness is intuitive experience. The illusion of 'I' and 'Mine' and 'Thou' and 'Thine' disappears. The darkness of temptations vanishes. Then the intuitive insight is able to unravel the Gordian Knot of ignorance and free itself from the firm grip of *Māyā*. Even then there is no end to obstacles or the hurdle race. *Māyā* then assumes the guise of the most attractive Siddhis, and tries to misguide the aspirant, and make him a blind Milton with the Paradise Lost! If the aspirant is wise, he treats them with indifference, and passes on. Now comes the final degree examination in which the aspirant is subjected to the severest tests by the deities who are in charge of the different sense-organs. After passing these tests unequivocally, he is invested with the hood of Saint-hood, and the Paradise is regained.

As against this circuitous method of attaining the highest state of Self-Realization or getting the degree of the Lamp of Knowledge, Tulasidas places the shortest cut shown by the jewelled beacon-light of *Bhakti*, which sheds lustre day and night. There is no need to go in search of wick, lamp-stand, or ghee. All ignorance vanishes immediately. No moth or any other insect can approach the jewelled light. The aspirant can never be subjected to spiritual diseases if he keeps firm hold of the straight path of *Bhakti*.

#### TULASIDAS'S MENTAL WORSHIP

Let me conclude this article with the famous mental worship or मानसपूजा contained in the 'आरती' song of the *Vinaya-Patrikā*—a song that is a glorious mixture of *Jñāna* and *Bhakti*:—

ऐसी आरती राम खुबीरकी करहि मन ।  
हरन दुख-दुंद गोविंद आनंदधन ॥ १ ॥  
अचर-चर-रूप हरि, सरवगत, सरवदा  
बसत, इति बासना धूप दीजै ।  
दीपु निजबोध गत-कोह-मद-मोह-तम,  
प्रौढ़ अभिमान चितवृत्ति छीजै ॥ २ ॥

भाव अतिसै विसद प्रवर नैबेय सुभ  
श्रीरमण परम संतोषकारी ।  
प्रेम-तांबूल गत मूल संसय सकल  
विपुल भव-बासना-बीजहारी ॥ ३ ॥  
असुभ-सुभकर्म-वृत्तपूर्ण दस बर्तिका,  
त्याग-पावक, सतोगुन-प्रकास ।  
भक्ति-वैराग्य-विग्यान-दीपावली,  
अर्चि-नीराजनं जगनिवास ॥ ४ ॥  
विमल हृदि-भवन कृत सान्ति-परजंक सुभ  
सयन विश्राम श्रीरामराया ।  
छमा-करुना-प्रमुख तत्र परिचारिका,  
यत्र हरि तत्र नहि भेद-माया ॥ ५ ॥  
आरती-निरत सनकादि, अति, सेष, सिव,  
देवरिषि, अखिल मुनि तत्त्वदरसी ।  
करो सोइ तरै, परिहरै कामादि मल,  
बदति इति अमलमति दासु तुलसी ॥ ६ ॥

"O mind! worship Lord Rāmachandra in the following way. Such a worship can remove the miseries resulting from the pairs of opposites, control the senses, and infuse happiness.

"Fill yourself with the thought that God Hari exists always and everywhere, within the movable and immovable objects around you. *Burn the Fragrant Incense* of this thought before the Lord.

"Feel that the lamp of Self-Realization is burning within you, and that the darkest temptations, anger, arrogance, and so on have disappeared, and that all traces of rank egotism have vanished. *Wave the Lamp* of such feelings before the Lord.

"Imagine that you are filled with extremely noble thoughts and feelings. Remember, these thoughts and feelings form the *Best Oblations* that could be offered to the Lord with a consecrated heart.

"Resolve with a determined will that all your doubts have been cleared, and that the lower desires of the vicious circle of *Samsāra* have ceased to function,

This auto-suggestion is the best *pān supari* you can offer to the Lord.

"Fancy as if the sum-total of good and bad deeds is in the form of *ghee* in the plate of worship in which ten wicks have been lighted by the fire of renunciation burning with the brilliance of *sattva-guṇa* or humility, and that there are three such rows of such lights, one above the other,—*Bhakti*, Steady Effort, and Knowledge. This is the best *Festival of Lights* that can be symbolized before the Lord.

"Understand that in your pure heart has been prepared a *bed of tranquillity*, and that the Lord is sleeping there very soundly. Lo! Patience and Mercy are serving the Lord in His deep slumber.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।

तच्छुभं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥

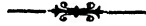
Where the Lord exists there can be no distinction of sex, colour, race, or creed created by the Illusory *Māyā*.

"This is the mental worship daily performed by such great sages as Sanaka brothers, Vedas, Ādiśeṣa, Śiva, and Nārada.

"Tulasidas, the pure-hearted, assures us that those who adopt this kind of mental worship daily can reach the goal of existence."

Glory be to Śrī Sitā-Rāma.

Peace ! Peace ! Peace !



## The Chariot of Life.

Reaping the fruit of their own action in this world, resting in the cavity of the heart—the other half of the Supreme—, these two (*Jīva* and *Brahma*) are described after the illustration of light and darkness, by the knowers of *Brahma*, nay, by those householders who worship the five fires, as also by those who keep the three *Nachiketa* fires. That *Nachiketa* fire, the bridge over which pass worshippers desirous of crossing over to the other side, and that which is *Brahma*, the immutable Supreme, beyond all fear, we have certainly been able thus to know. Know the Self to be the rider on the chariot of this body, guided by the intellect as the charioteer, drawn by the senses as powerful horses, controlled by the mind serving as the reins. Thus runs the vehicle over the course of experience. The Self thus conditioned by the senses and the mind is called the enjoyer (the subjective soul—*Jīva*) by those who know. He who is forsaken by the Charioteer (intelligent discrimination) and has no idea of guiding the reins—his mind—in the proper manner, has no control over the senses, like a driver over restive horses. He who has the intellect for his driver and the mind for proper reins, is able to reach the other end of the course, the highest essence of the All-pervading. This, ever-concealed in all, is never manifest, but is grasped by the sharp intellect of those who are trained to minute observation.

—Kathopanishad.

# Vedānta.

(The Complete Cessation of Empirical Consciousness and the full Realization of Absolute Consciousness.)

~~~~~By A Friend.

Vedānta may be interpreted, on etymological as well as logical and other grounds, as the complete cessation of empirical consciousness and the full realization of Absolute Consciousness. And, as the complete cessation of empirical consciousness and the full realization of Absolute Consciousness automatically imply the transcendence of the three Guṇas, Vedānta may be further characterized as the transcendence of the three Guṇas and the consequent (*ṣ*) attainment of the *Nistraiguṇya* state—the state where one is above and beyond the influence of the three Guṇas. The transcendence of the three Guṇas again, in its turn, is possible only when the self (*Ahaṅkāra*) is radically annihilated. Consequently, Vedānta may be, lastly, described as wholesale self-annihilation and the acceptance of the selfless (*Nirahāṅkāra*) state.

This interpretation, as will be seen later on, is not altogether novel and unauthentic. It is by no means an uncommon feat of an extraordinary ingenuity. At least, it is in no way against the spirit of Vedānta.

These three sets of characterization of Vedānta,—as the complete cessation of empirical consciousness and the full realization of Absolute Consciousness, the transcendence of the three Guṇas and the consequent attainment of the *Nistraiguṇya* state and, lastly, wholesale self-annihilation and the acceptance of the selfless state—in purport imply one and the same thing, negatively and positively. As a matter of fact, the two terms of each set are reversible. That

is, the complete cessation of empirical consciousness is the same as the full realization of Absolute Consciousness and *vice versa*, and so on and so forth.

To avoid misunderstanding and from certain other considerations the terms are so doubled. Thus, for example, the term 'the full realization of Absolute Consciousness' is added to the first—'the complete cessation of empirical consciousness', lest it (the first) should be regarded as a mere negation, an absolute void (*Abhāva* or *Sūnya*), which it by no means is. If one is, however, tempted to term it as a negation or void, one may do so by all means, provided one bears clearly in mind that IT IS A NEGATION OR VOID THAT IS FULL TO THE BRIM. The significance of the term 'the complete cessation of empirical consciousness' is to emphasise the practical—ethical—side of realization. For, in the absence of this explicit characterization, there is every fear and likelihood of Vedānta's being perverted in the hands of a *Kaliyuga* type of *Vedānti* in justification of his gross self-indulgence.

By the by, it will not be out of place to mention here that whatsoever leads one to this goal—the goal pointed out by the foregoing double sets of characterization, may be legitimately termed as 'Vedantic'. Thus, for example, if one attains this state by taking recourse to the path of devotion (*Bhaktimārga*), one has every right and reason to call one's path Vedantic. Similarly, if a second person realizes it through action (*Karmamārga*), he is perfectly entitled to designate his course as Vedantic. The same is the case with *Jñāna* and all other paths, if any.

Now, to start with the etymological considerations, Vedānta is a compound of two terms 'Veda' and 'anta'. *Veda*, a derivation from the root 'vid' (to know), means knowledge, and 'anta' means end or cessation. Vedānta, then, etymologically means the end or cessation of knowledge. The term 'Knowledge' here is to be construed in the sense of Empirical Consciousness as against Absolute Consciousness or Conscience as such.

This interpretation of Veda as empirical consciousness may be supported by the following stanza of the *Gītā* and corroborated by certain other considerations also. The teaching of the Blessed One to Arjuna to the effect that all the Vedas have for their subject-matter the three Guṇas, and His calling upon him to be *Nistraigunya* ('त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन') clearly lays down that the Vedas are concerned with the three Guṇas only. It need hardly be pointed out that empirical consciousness also is constituted by nothing else but the mental and the physical aspects of the three Guṇas. What is physicality in empirical consciousness is represented by the substantial aspect of the three Guṇas and what is mentality is answered by their mental aspect. The substantial aspects of the Guṇas—*Sattva*, *Rajas* and *Tamas*—exactly correspond to their mental aspects—knowing, willing and feeling. What is *sattva* on the physical plane is knowing on the mental one; what is *rajas* on the former is willing on the latter and, lastly, what is *tamas* on the physical is feeling on the mental.

And, moreover, technically speaking, the Veda is a collection of affirmative and negative judgments ('विधिविषययो वेदः') and, practically, empirical consciousness is constituted and exhausted by these two all-inclusive types of judgments. Hence, it is not quite illegitimate to take Veda and empirical consciousness as synonymous. It should, however, be borne in mind that the epithet 'empirical' is not

simply to be confined to experience here in this life only but it should also be inclusive of experience hereafter, in the life beyond. For the Vedic affirmations and negations speak not only of things pertaining to this life but also, rather mostly, of things pertaining to the life beyond. They speak equally of things mundane and celestial, secular and sacred both.

The oft-quoted line 'निस्त्रैगुण्ये पथि विचरतां को विधिः को निषेधः' supports the interpretation of Vedānta as the cessation of empirical consciousness, i. e., the cessation of affirmation and negation, the transcendence of the three Guṇas—the physical and the mental contents of empirical consciousness. We do not require any further multiplication of such apt quotations to support this thesis.

It was pointed out in the beginning that the cessation of empirical consciousness automatically implies the transcendence of the three Guṇas. At this stage we need not say anything further in this connection. For, while considering the denotation and connotation of Vedānta, we have seen that empirical consciousness and the three Guṇas are one and the same thing. Hence the very cessation of the one means the automatic transcendence of the other.

Nor need we say anything of the third group of characterization of Vedānta as 'wholesale self-annihilation'. For what the cessation of empirical consciousness and the transcendence of the three Guṇas mean in general, is meant by wholesale self-annihilation in particular. So long as the self (*ahankāra*) is there, the empirical consciousness and its physical and mental contents—the three Guṇas—will, *ipso facto*, remain intact.

Now as regards the paths Vedantic. It was said at the outset that whatsoever leads one to this goal may be justifiably termed as Vedantic. There may be innumerable paths—known or unknown, tried or untried,—which may take one to

this destination and, consequently, all of them may be characterized as Vedantic. But, helplessly limited as we human beings are, we cannot comprehend and appreciate them in their entirety. We may at best reduce their unlimited numbers to some categories of ours and judge them in our own terms. But, as all our categories are ultimately mental and mind, again, is constituted by the three all-inclusive tendencies of knowing, willing and feeling, we may classify all the paths ultimately into three heads, viz., (i) the Path of knowledge or cognition, (ii) the path of willing or conation and, lastly, (iii) that of feeling or affection. It need not be repeated that these three paths are determined by the predominance of the three Guṇas—*sattva*, *rajas*, and *tamas*—respectively. All the three paths originate and develop from the three Guṇas, to start with. But they are not thereby to be disregarded. Rather, to admit sincerely our lot, we have to start with them, fully conscious of their nature, in right earnest and with a fervent zeal. Our dogged and patient pursuit with whole-hearted sincerity will soon lead us to a stage where the *traiguṇya* state gradually wanes and the *Nistraiguṇya* state appears in all its lustre. We should patiently wait for it, and so long as it is not reached we should pay no heed to the cants of the opposite camps, who, in utter forgetfulness of their mission, and neglecting their duty, make it their main business to speak disrespectfully and disparagingly of others' paths as the effects of the Guṇas and hence not leading to the ultimate goal, the *Nistraiguṇya* state.

To avoid misunderstanding, one point requires further clarification. It is pointed out in the foregoing lines that the path of devotion is the spiritual correspondent

of *tamoguṇa*. Thereby no disrespect to the path is, and should be, meant. As a matter of fact, every *Guṇa* has two aspects—one binding and the other liberating. It is the liberating aspect of every *Guṇa* that is meant here and it is the same liberating aspect of *tamoguṇa* that is represented in *Bhakti*. The liberating aspect of every *guṇa* as such is ultimate—free from and beyond all distinctions. The statement may be substantiated by the fact that Lord Śiva, who is the very symbol of *tamas* as such, is eulogized as the Greatest Devotee (*Parama Bhāgavata*). This leaves no room for any further doubt that by characterizing *Bhakti* as the spiritual correspondent of *tamoguṇa* no disrespect is meant to it.

It is only the empirical, i. e., partial view of the *Guṇas* that is vitiated by all possible distinctions. It suffers from all sorts of complexes, those of inferiority as well as superiority. Our empirical life is always distorted by the tripartite division of subject, object and their mutual relation, and these, in their turn, are hopelessly multifurcated. Every knowledge-situation on the empirical plane involves the knower, the object known, and the act of knowing. The same is the case with every willing and feeling situation. The Absolute Consciousness knows no such vicious distinctions. In it all distinctions lapse, all complexes are resolved. It being realized, all becomes Absolute. The knower, the willer and the feeler; the known, the willed and the felt; the knowing, the willing and the feeling,—all are Absolute and nothing but Absolute. Herein lies its glory that it turns the very distinctions into Absolute, and Vedānta is to be hailed inasmuch as it leads to the complete cessation of all these distinctions and the full realization of Absolute Consciousness.

Sri Ramakrishna Birth Centenary.

~~~~~By Swami Suddhananda.

**B**orn in the year 1836 at Kamarpukur, an obscure village in the district of Hugli, Bengal, Ramakrishna Paramahansa lived his comparatively short life (of 50 years) mostly in the Dakshineswar Kali Temple on the Ganges about 5 miles from Calcutta, the premier city of India. His life was not full of innumerable outward activities; but in the inner world of his mind it was full of intense activity, which moulded his character in such a way that to the fortunate few of his contemporaries who came in contact with him it was a great object-lesson for moulding their own lives. Sri Ramakrishna, by his various spiritual disciplines—his actual practice, to the letter, of the different forms of *Sādhana* as inculcated in Hinduism with its divers forms such as Vaiṣṇavism, Śāktaiism and Vedantism, as well as of the Mohammedan and Christian methods of *Sādhana*—realized the one absolute truth, the undivided Truth-Knowledge-Bliss, which is termed Viṣṇu, Śakti, *Brahma*, Allah, or God by different religions. He at last came to the conclusion that, though different religions are apparently contradictory, yet they are all true, and every sincere devotee, to whatever religion he may belong, comes ultimately to the same goal.

It is gratifying to learn that his birth centenary is soon going to be celebrated throughout the world in an adequate manner. I will try to point out in this short article how this celebration of his centenary, in which the study of his life and teachings will, of course, form the principal feature, well help India as well as the whole world to come to a position of mutual understanding and harmony.

Do we not see that the main obstacle to our mutual understanding is the belief in everybody's mind that his religion

alone is true and all others are false? The most liberal among us may conceive that others' religions may contain some truths, but we think that our religion is the highest. In Hinduism the Vaiṣṇavas contend that Viṣṇu or Kṛṣṇa alone can give salvation, whereas the Śāktas claim the same thing about their favourite Deity—Śakti or Kālī. The Vedantist, on the other hand, says that, unless you realize the one absolute formless *Brahma* as true and all else false, there is no salvation. For want of space I refrain from mentioning the innumerable sects and subdivisions of these various cults always warring with each other, and refer the reader to his own practical experience. The Mohammedan will tell you that Allah alone is true and Mohammed is His only prophet. The Christian, on the other hand, believes that Jesus the Christ is the only begotten son of God, and that none can enter the Kingdom of Heaven but through Him. I may mention here another class of persons, who are to be found among all religions and are gradually growing in number; they are educated in the so-called modern style and have studied modern science. They call themselves Atheists or Agnostics and say that they cannot sincerely believe in any of the existing religions as these are mutually contradictory and full of superstitions. The days of crusades and killing or burning a person for his religious profession are almost gone from the world, perhaps never to return. Bloodshed and cruelty in the name of religion, even if they exist now, must be very scarce. But persecution with the pen and abusing each other's religion are, I am sorry to say, still rampant. In some places, perhaps, a little toleration is preached and practised. Still, looking at another's religion with equal reverence as one's own is a very rare



phenomenon indeed. Communalism is still the great bane of every society, and, I think, the coming Centenary of Sri Ramakrishna, the prophet of harmony, will help to a great extent to promote the noble object of uniting the different religions of the world in a grand ideal of universal religion. How is this to be brought about? By closely studying the life and teachings of Sri Ramakrishna. His life teaches us that we are not to discard the particular doctrines and forms and rituals of our own creed. A Hindu is not to cease to be a Hindu, a Mohammedan need not cease to be a Mohammedan, nor is a Christian required to cease to be a Christian. Let the follower of every religion stick to his own faith and practice it as zealously as ever; rather let him be more zealous in his particular religious practices, but let him also study the religious doctrines and practices of other religions with reverence. Let the members of all religions gather under a common banner of universal religion, without giving up their particular distinguishing traits, and make a crusade against immorality and irreligion, which can be summed up in one word as selfishness.

With regard to the Agnostic educated class to which I have referred, I will tell the reader how Sri Ramakrishna, who was himself a staunch believer in God, dealt with a person of that class, and he will be charmed by his method of teaching.

Once a gentleman came to him and said, "Sir, I have lost my peace of mind, and, though I have tried all sorts of human means to restore it, I have failed. I cannot believe in the existence of God. So I cannot pray to Him for help in this matter. Can you, sir, show me any way of getting it back?" Reader, how would you have advised the gentleman with a view to ridding him of his troubles? Perhaps you would have tried to persuade him to accept your own faith, which to such a person would have been of no avail. What was Sri Ramakrishna's advice to him? He gently said, "Brother, can you

not pray in this way: Oh, God, if you exist, extricate me from this trouble." It is said that the gentleman met him long after, expressed his gratitude for the piece of advice he had received, which, he said, had exactly suited his nature, and described how praying in that fashion he was not only cured of his trouble but in the end became a staunch believer in God.

If you read Sri Ramakrishna's teachings, you will find innumerable instances of his catholic way of teaching. He was an ardent believer in the doctrine of Incarnation (*Avatāra*) and also in the *Līlā* of Rādhā-Kṛṣṇa literally, like an ordinary Vaiṣṇava. But, when he met a person who could not believe in the doctrine of Incarnation, he would tell him, "You do not believe in Incarnations—what of that? Think of the formless God in which you believe, with earnestness and devotion: only don't be dogmatic nor quarrel with others who are of a different persuasion". About Rādhā-Kṛṣṇa he would say, "You do not believe in Rādhā-Kṛṣṇa *Līlā* literally—what of that? But, of course, you can try to imitate in your life Rādhā's intense love for Kṛṣṇa, and have such an all-consuming love for your God." To the orthodox Hindus he would say with reference to Christ, "Why call him Jesus Khrishta, as if he was a foreigner or an alien—think of him rather as Rēi Khrishta, and you will find a place for him in your own heart."

Want of space compels me to refrain from quoting more examples. Suffice it to say that a Western scholar like Max Muller and a Western writer and thinker like Romain Rolland have found in Ramakrishna a teacher from whose noble life and teachings they could learn lessons in catholicity.

Already many sincere souls throughout the world have come to this broad outlook by studying Sri Ramakrishna's life and teachings. His coming Centenary, by preaching his gospel of harmony throughout the world, will surely help

many more sincere truth-seekers in learning about this noble truth of the harmony of religions. Thus the movement for peace and concord and brotherhood will increase in strength as well as intensity, and, God willing, will help to usher into this world of strife and quarrel the kingdom of heaven which every one in his heart of hearts is seeking to find established.

Therefore, gentle reader, do you not feel inclined to join this Centenary movement and help to your utmost ability to make it a success which, you must admit, it eminently deserves?

In this short article I have tried briefly to bring out the one prominent feature of Sri Ramakrishna's life and teachings. I hope to deal with other aspects of his teachings in future.

## Tantra and Vedānta.

By Chintaharan Chakravarty, Kavyatirtha, M. A.

**D**ifferent schools of Tantras had different systems of philosophy. In fact, five independent systems of philosophy of the five important schools of the Tantras are mentioned.<sup>1</sup> It is, however, to be regretted that the literature giving exposition of these systems has not come down except in the case of the Śaivas of Kashmir. Attempts may, therefore, be profitably made to reconstruct these systems on the basis of quotations from or references to them made in various works—Tantric or otherwise. As a preliminary to investigations regarding the Tantra Systems of philosophy, the present paper makes an attempt to put together the information scattered in a number of Tantric texts, commentaries, and works belonging to other branches of literature, which throws light on the relation in which the Tantras stand with the Vedānta, and on the systems of philosophy of the Tantras in general.

It will be noticed that the doctrines of some of the Tantra schools are at

variance with those of the Vedānta, while there are some which follow the latter. The philosophy of the Tantras is generally referred to as being in conflict with that of the Vedānta. The Tantra system, it is held, follows the theory of Evolution (परिणामवाद) as against the Theory of Appearance (निवर्तनवाद) which is propounded in the Vedānta. The Tāntrikas, again, in contradistinction to the Vedāntis, recognize five Avasthās and Kṛtyas, e. g., *turya* and *turyātita* in addition to *Jāgrat*, *Swapna* and *Suṣupti* of the Vedāntis as also *tirodhāna* and *anugraha* in addition to *Sṛṣṭi*, *Sthiti* and *Samhāra* of the latter.

The views of some of the schools of the Tantras are dogmatically refuted in the *Vedānta-Sūtras* (II. ii. 7-8), the commentators of which incidentally refer to the characteristic doctrines of these schools, that are in conflict with the views of the Vedānta. These two sections are supposed, by the Saivite commentators, to have been meant for the refutation of the cardinal principles of sections of the Śaivas and of the Pāñcharātras, while, according to the Vaiṣṇavas, they refute the views of the Śaivas and of the Śāktas. The *Mrgendra Tantra* (II. 10ff.), on the other hand, refutes the views of the Vedānta system. The *Siddhānta*

1 'शैवशाक्तसौरगणेशवैष्णवनास्तिकमतप्रति-  
पादकानि षड् दर्शनानि सन्ति ।'

(Nilakantha's commentary on the 'Devibhagavata')

Tantras of the South are also found to have been anti-Vedantic, criticizing as they do the theories of Advaita Vedānta.<sup>1</sup>

Some of the schools of Tantra were again definitely Pro-Nyāya-Vaiśeṣika or Pro-Sāṅkhya in their views, evidently with no sympathy for Vedānta. The Nyāya as well as the Vaiśeṣika systems are expressly associated with sections of the Śaivas<sup>2</sup>. The *Advaitamañjarī* by a disciple of Śāṅkara and the *Marichikā* of Vrajanātha Bhaṭṭa explain the *Vedānta-Sūtras* (II. ii. 7) as being refutations of these schools. Ki-tsang commenting on the *Sata-Sāstra* refers to the sixteen categories of Nyāya as having been expounded by the followers of Maheśvara.<sup>3</sup>

In some quarters a relation is sought to be established between the Tantras or at least the Śaiva portion of them and the Sāṅkhya system of philosophy.<sup>4</sup> This may be due to the fact that there are some common categories recognized by both. Lakṣmīdhara in his commentary on the *Saundaryalaharī* has even made an attempt to identify the categories of the Tantras—51 or 36—with the 25 categories of the Sāṅkhya.

On the other hand, there are clear indications which unmistakably point out that some at least of the schools of

Tantras have definite Vedāntic leanings. All the more important schools of Tantras had their own commentaries on the *Vedānta-Sūtras* interpreting the latter in accordance with the doctrines of their respective systems of philosophy. Of these the commentaries of the Vaiṣṇavas and the Śaivas are well-known, while the commentary of the Śāktas is believed to have been lost. The *Ākūṭāgama-Tantra* prescribes the study of the Vedānta as one of the principal duties of a Tantric worshipper. Śakti or the Supreme Goddess is identified with the Supreme *Brahma*, described as being qualified by *Māyā*, which is either predominant or secondary. She is, in fact, stated to be the aim and end of the Vedānta. The illusory nature of the world is occasionally emphasised in the manner of the Vedāntis.

The Tantra form of worship also serves as a course of practical training for the realization of the Vedantic ideal of the identity of the finite with the Infinite—of the individual Soul with the Supreme Soul. The various parts of this worship—*Bhūta-Sūddhi* and the different *Nyāsas*—all aim at this realization. The worshipper has to conceive his body as the seat of the deity at the time of offering worship. On the occasion of 'internal worship' (*antaryāga*), which is the ideal and more preferable form of worship, this process is carried a step further. Here the worshipper has to make attempts to realize the identity of the deity not only with himself but also with all the objects of worship. It would thus appear that, in spite of the differences in doctrinal details, the Tantras had the same ideal in view as the Vedānta.

1 S. Sūryanarayana Sastrī: *Sivadvaita of Srikantha*, p. 3.

2. 'नैयायिकशासनं शैवमाख्यायते वैशेषिकदर्शनञ्च पाशुपतमिति'. (*Shad-darsana-samucchedhaya* of Guṇaratna.)

3. Keith: *Indian Logic and Atomism*, Chapter X; Pre-Diṅnaga Buddhist text on Logic from Chinese sources, p. XXIX.

4. 'अन्यथाख्यामुपाश्रित्य सांख्यबन्धिवशासनम्।' (*Tattva-prakasika* of Srikumarā, IV. 3)

'सांख्यमतेषु चतुःषष्टिन्नादिषु'

(Bhatta Narayana on *Mṛigendra-tantra* II. 10)

4. देव्या मायाविशिष्टब्रह्मरूपत्वात् कच्चिन्मायोप-  
सर्जनब्रह्मरूपत्वेन वर्णनं कच्चिद् ब्रह्मोपसर्जन-  
मायारूपत्वेन वर्णनम्।

(Nilakantha's commentary on the *Devībhāgavata*)

# Vedantic Truth.

By Atal Bihari Ghosh, M. A., B. L.

**T**here is considerable lack of knowledge about the meaning of the word *Tantra* and what the ritualistic Tantras teach. The Tantras are associated in the minds of the educated classes with what is known as Magic, and Tantricism has accordingly been termed as *Indrajāla-vidyā*, *Mohana-śāstra*, *Rahasya-vidyā*, the mystic science which deals with magic and so forth. It has also been erroneously held by some that Bon religion, which is the source of Tantricism, mainly deals with magic. These misstatements not only betray a lamentable ignorance on the part of those who make such bold assertions but do tne gravest injustice to the subject itself.

The word *Tantra* means a treatise or a text-book. It is synonymous with *Śāstra* or a book of injunctions. There are Tantras which deal with medicine, there are others which deal with Chemistry, and others again which deal with the Darśanas. The Sāṅkhya Darśana, for instance, is called a *Tantra*. There is a story-book which is called *Pañchatantra*. Besides, there is a large mass of scriptures dealing with religious instructions, which may be taken as guides on the path of life. These latter books are very often taken in a wrong light with the result that Tantras are wrongly classed with *Indrajāla-vidyā* and the like. It is also held by some so-called eminent authorities that these religious Tantras are classified under four heads, viz., Śaiva Tantras, Śākta Tantras, Vaiṣṇava Tantras and Bauddha Tantras. This is an erroneous statement. The Buddhist Tantras form a class by themselves. The Brahmanic Tantras are divided into five classes—viz., Śaiva, Śākta, Vaiṣṇava, Gāṇapatya and Saura. Most of the Tantras are not in conflict with *Sruti*.

The object of all these five classes of Tantras is to lead the *Sādhaka* to the same ultimate goal which *Sruti* also aims at, viz., the *Brahma*, and it is thus wrong to say, as is held by some, that Tantricism is "beyond the pale of Vedic religion". There is, it is true, a class of Tantras which are non-Vedic. This is proved by a text in *Vāyaviya Saṃhitā*, which says that the Śaiva Tantras are divided into two classes: (1) those which accord with the *Sruti* and (2) those which do not. But the bulk of the Tantras available now is in harmony with *Sruti*. It is frequently asserted that Śiva-worship should be avoided by a Vaiṣṇava and texts are also quoted in support thereof (*SrīmadBhāgavata* IV. ii), so as to show that the two forms are in conflict with one another. This is altogether an erroneous statement and is based on a distorted interpretation of the text, which means that the *Sādhaka* who has elected to reach the *Brahma* through the Vaiṣṇava rituals should concentrate on what his own scriptures enjoin and not allow himself to be diverted by the teachings of other scriptures. It is highly necessary that a distinction is made in all cases between what a school says of itself and what others say of it. In Christianity both Catholicism and Protestantism claim to be based on the Bible and each alleges that the other is a wrong interpretation of it. Each of the numerous Protestant sects says the same thing of the others. The text alluded to says that the worshipper of Śiva is a *Pākhaṇḍī*, which no one should misinterpret as meaning anything contemptuous, but it simply means a heretic. In our scriptures one frequently comes across passages which say things in a slighting way of subjects which are not within the competence of the learner. They are said,

not with the object of wholesale condemnation but with the sole object of keeping the attention of the learner to what he at the time is trying to master. The doctrine of *Adhikāra* or competency is not taught in our Universities and not understood by those who pass their portals, and the result is disaster, as is illustrated by the misconception of things and ideas. Some are also heard to say that with the exception of *Agni-purāṇa* mention is nowhere made of Tantricism except in connection with the low sacrilegious character of the Tantric Cults. It would surprise them to learn that in the 27th Chapter of Book XI of *Śrīmad Bhāgavata* Śrī Kṛṣṇa, speaking to Uddhava, says: "There are three ways in which I am worshipped according to the competence of the worshipper—viz., Vedic, Tantric and mixed." Then again in the fifth chapter of the same book it is said that people vary in competency and, according as their competency varies, they in worship follow different Tantras. In the *Mahābhārata-Sāntiparva*, Chapter 199, it is said that all sacrifices and penances, the Vedas, the Tantras and the Mantras are based on truth. There is a passage in the 350th Chapter of the *Sāntiparva*, which says practically the same thing. In the *Bhaviṣya Purāṇa* there is an adoration of the *Brahma* in one of Its various aspects, in which it is said "Obeisance to Him who is *Tantramaya*, who can be known by the Vedānta and who is the witness of all our acts. All the Purāṇas, in fact, speak of the necessity of the Vedic and Tantric rituals. Tantra is looked up to with the same veneration as the Vedas. The *Hārta-Saṃhitā* says that *Sruti* is of two kinds—viz., Vedic and Tantric. Kullūka, the great commentator of *Manu-Saṃhitā*, says the same thing. Some are inclined to believe that the introduction of the worship of Śakti and other similar rites in Tantricism makes the conclusion indubitable that it must have been of foreign origin. It is also said that Goddess Durgā, wife of Śiva, is also unknown in the "Vedic pantheon". These people

do not seem to have thought of the *Gāyatri-Mantra*, nor of the *Devi-Sakta*. They do not also seem to have understood the *Śvetāśvatara Upaniṣad*, the *Tripurā Upaniṣad*, the *Bhāvanopaniṣad*, to mention only a few, if these came within the scope of their study. These clearly show that the *Sakti* aspect of the *Brahma* is as fully recognized in the *Sruti* as the wisdom ( *Jñāna* ) aspect. The name *Durgā* appears in the *Rigveda* at several places. In the *Maitrāyaṇi-Saṃhitā* the name of Gaurī occurs. It would take too much space to go into further details as regards recognition of the *Sakti* aspect in the *Sruti*. Those who assert that the Tantras are of foreign origin evidently draw their inspiration from Dr. Hara Prosad Shastri's Catalogue of Nepal manuscripts, Vol. I, where the latter makes the remark that "It comes from outside India." "Similar misconception hangs about the dialogue of Śiva and Śakti as a dialogue between two persons. It may be stated for a clear elucidation of the above that the dialogue between Śiva and Śakti is not a conversation between two individuals, viz., Śiva and Śakti, but it is Śiva who raises the question as a disciple and answers it as a *Guru*. This is clear from a text in *Swachchhanda Tantra*. Similarly Kailāsa does not refer to any material mountain. Whether the region near the Manasarovar lake is outside Bhāratavarṣa or not is likewise generally misunderstood. These people do not seem to be aware that Bhāratavarṣa is divided into three Krāntās—viz., Viṣṇu-Krāntā, Ratha-Krāntā and Aśwa-Krāntā. Rathakrāntā is the region which extends to the north of the Vindhya mountain and includes Mahāchīna. Bhāratavarṣa, accordingly, is not what is known as British India but covered a much larger area and possibly included the whole of Asia, if not also a part of Africa. Emblems of phallic worship have been discovered in remote Rhodesia and it is said by some who are competent to pronounce an opinion that the cross is a form of the Phallic emblem.

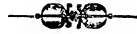
The following verse is interpreted in a very amusing way:—

आगतं शिववक्त्रेण गतञ्च गिरिजाश्रुतौ ।

मतञ्च वासुदेवस्य तस्मादागममुच्यते ॥

From the gross materialistic point of view Giriġa's organ of hearing has been called her mouth. The real interpretation, however, is that what comes out of the mouth of Śiva goes into the ears of Giriġā and is approved by Vāsudeva and is therefore called *Agama*. From the same point of view Śiva is said to have a foreign origin, viz. Tibetan. This is a most audacious statement. Śiva is mentioned in all the Vedas in many places. "To those only who can put up such fanciful interpretations, the fact of our ancient sages being under the necessity of borrowing a word of Tibetan origin can be understood. These people, however, are not evidently in touch with the Mantra-Śāstras of Bhāratavarṣa and do not know how jealously guarded the Mantras are. It probably passes their understanding to know that the word *Śiva* is derived from the root 'vaś'. It is admitted by them that the Tibetans borrowed some words from Sanskrit, but why, when it came to the word *Śiva*, the order was reversed, is not stated. It has also been

observed that as a form of worship Tantricism is the same as Śaivism or Śāktaism, but it is not stated how this conclusion has been arrived at. These gross materialistic interpretations owe their origin to the predominance of the ideas of *Paśu* class of humanity over those of the other two classes. The *Paśu* class of humanity is satisfied with what is apparent to his gross senses and has no inclination to rise higher and go beyond the words which are in front of him. The other class which humanity is classed under, viz., the *Vira* class, is dissatisfied with the material aspect and struggles to rise higher and understand the true nature of things. While to the third and the best class, which is known as *Divya*, the highest Truth, the true interpretation of the *Śāstra* is apparent. Herein are briefly indicated the pitfalls into which the students of Tantric Scriptures have fallen and are again likely to fall into. If these be avoided and the subject pursued in the right way, it will be seen that the claim made that they form part of the *Sruti-Prasthāna* of Vedānta is absolutely correct. It will also be found that Vedānta is not mere speculation but that Vedantic truth is within the scope of experimental realization.



## The Way to Mukti.

Action leads to rebirth, and rebirth to pleasure and pain. Hence arise all likes and dislikes, which again propel to action resulting in religious merit and demerit. These put the ignorant wanderer, again, into the bonds of rebirth;—and so on and on for ever rolls the wheel of this world. Nothing but ignorance is the cause of all this; the remedy lies in the destruction of ignorance. Knowledge of *Brahma* is the way to find final beatitude in the destruction of this ignorance; for knowledge alone, not action, which is only a part of ignorance, is competent to accomplish this result. Nor is it possible to do away with likes and dislikes as long as ignorance is not done away with. This is therefore undertaken with the object of destroying ignorance as well as its effect, this world,—and also of explaining the real philosophy of *Brahma*.

—Upadesasahasri

# Nimbarka Philosophy.

(Dwaitadwaita-Siddhanta)

~~~~~By Swami Paramananda Das.

Of the four religious sects that are prominent and prevalent in India the Nimbarkists are one. Their religion also like that of most of the Vaiṣṇavites and Sannyāsis is based on Vedānta. They teach nothing which is not contained in Vedānta and never follow any mode of worship that will not lead to the aim Vedānta points out. The celebrated Vedānta-Siddhānta known as Dwaitādwaita (the theory that is monistic as well as dualistic) was preached in this land by Bhagavān Nimbārkāchārya. A strong feeling of *Bhakti* or divine love and a fear of the dangerous consequences of the doctrine of *Māyā* or illusion are among the guiding principles of this development. Bhagavān Nimbārka is said to have been a Tailānga Brahman by birth and to have lived in a village called Nimba. His father's name was Jagannātha and his mother's, Sarasvatī. Nimbārka composed the *Vedānta-pārijāta-saurabha*, which is a short commentary on the *Brahma-Sūtras*, and also a small work, containing ten stanzas, of the name of *Siddhānta-ratna*, usually called *Daśaśloki* from the number of the stanzas contained in it.

Vedānta or the *Brahma-Sūtras* tell us of *Brahma* (*Para Brahma*), the Supreme Cause of this movable and immovable world. From Him emanated this universe, in Him it is established and in Him it will be dissolved. In His real aspect, *Para Brahma* is, on the one hand, devoid of all distinguishing qualities, All-pervading, Complete, Non-dual, Unchangeable and, on the other, Omniscient, Omnipotent, the Creator, Protector and Destroyer of the Universe, manifested in diverse forms, the Dweller in the hearts of all, and the Guide. With the immanence of God is associated

Histranscendence also. As the earth in this world is transformed into trees, creepers, plants, fruits, flowers, flesh, bone, and various other forms, and these trees, plants, creepers, fruits and flowers, etc., falling on the ground, take in time the form of earth, merging the differences in them, so also this universe with various names and forms originates from *Brahma* with whom it will remain in Oneness after the Dissolution, devoid of all distinctiveness. The Immutable Supreme Reality (*Akṣara Brahma*) is *Sat*, *Chit*, *Ananda* (Existence Absolute, Knowledge Absolute and Bliss Absolute).

Śrutis describe *Brahma* as *Sat*, *Chit*, *Ananda*. In the Śrutis we have:—

"He practised penance and knew *Brahma* as *Ananda* (Bliss). From *Ananda* issue these beings. Having emanated from *Ananda*, they subsist on *Ananda* and after death they enter into *Ananda* again."¹

Taittiriya Upaniṣad, Bhṛgu-Vallī.

"He is *Rasa* (Enjoyment). Getting *Rasa* one becomes blissful himself. Had there been no *Ananda* in this universe (or in the sky of one's own heart), then who would have lived or engaged in activities? This alone (this *Brahma* who is Bliss) gives enjoyment."²

Ibid., Brahmānanda-Vallī.

1 'स तपस्तप्त्वा.....आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्वश्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्ति ।'

2 'रसो वै सः रस ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात् कः प्राप्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयति ।'

"*Brahma* is Truth and Knowledge, and Unlimited, too."³

Ibid., *Brahmānanda-Vallī*.

The Śrutis speak of *Brahma* as *Ananda*. Unless *Brahma* is One and All-pervading, He cannot be bliss in reality. If there be a second thing, *Brahma* becomes separated, being limited by the second thing which is not pervaded by Him. In *Śruti* it is said:—

"That which is *Bhūmā* (Limitless Vastness), is Enjoyment; there is no enjoyment in limitation, *Bhūmā* is enjoyment."⁴

"That which is *Bhūmā* is Immortality that which is little is prone to death."⁵

Hence the Śrutis point out that from the Blissfulness of *Brahma* is proved His singleness and All-pervading nature.

Now, if we think deeply, we shall find that there can be no existence of *Ananda* (enjoyment) without knowledge. If one cannot feel the enjoyment that is in him, then that enjoyment has no existence so far as he is concerned. Sugar cannot enjoy its own sweetness. Men enjoy it and call it sweet. So sweetness is an object of Knowledge. Had there been no perceiver, the sweetness of sugar could not have been known. But *Brahma* is second to none, hence He is Himself the Enjoyer of His own enjoyment. Thus we know Him as possessed of *Chit*, (Knowledge) by which He enjoys the enjoyment that is inherent in Him. Hence *Brahma* is called *Sacchidānanda*.

Bhagavān Nimbārkāchārya has in his teachings prescribed ways by following which we may attain that fitness

which will enable us with loving hearts to merge ourselves in the Vastness of His Reality like rivers flowing into the ocean, for the attainment of Absolute Bliss (which is ever unchangeable). As the created are the forms of the Creator, one is to perceive and visualize God in every being, remaining aloof from malice, untruth, quarrels and infliction of injuries on others, so as to become pure at heart and free from egoism. This purity alone will bring peace eternal. The four aspects of *Dwaitādwaita-Siddhānta* are being described as follows:—

(1) The universe, the object of sight (*Dr̥ṣyasthānīya Jagat*);

(2) The individual Egoes, who see the things of the world separately (*Dr̥ṣṭā Jīva-Samūha*),

(3) *Īśwara*, who ever sees the things of the creation simultaneously and in full (*Niyantā Īśwara*—God, the ordainer);

(4) The Immutable Supreme Reality who is without form or name (*Sacchidānanda Brahma* or *Akṣara Brahma*). He is Ever-existent, Unchangeable, the Perceiver of *Ananda* (Enjoyment). The Śrutis speak of Him as *Akṣara* (the Immutable).

This fourth aspect—*Ananāriṇī Brahma* (Bliss Absolute)—is possessed of a power named *Māyā*, inherent in Himself. *Prakṛti* (the Primordial Unmanifested Nature) is her another name. Though *Brahma* is One Undivided Whole, and always Unchangeable, this *Māyā* causes the *Ananda* (enjoyment) inherent in *Brahma* to be felt in endless distinct forms, i. e., Bliss Absolute comes to be the object (*Viṣaya*) of Knowledge Absolute (*Chit-Sakti*), being manifested into plurality. In other words, the Bliss which is inherent in *Brahma* is possessed of such a capacity that while remaining as an Undivided whole, He will manifest Himself into diversity (i. e., the Bliss will be perceived—seen and enjoyed in endless forms by His own *Chit* or Knowledge.) This capacity or *Māyā* (मीयते अनया—that which measures

³ 'सत्यं ज्ञानमनन्तं ब्रह्म ।'

⁴ 'यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति । भूमैव सुखम् ।'

⁵ 'यो वै भूमा तदमृतम् । अथ यदल्पं तन्मर्त्यम् ।'

the Immeasurable), as it is called, is a power inhering in Him.

The endless forms that are the manifestations of God are summed up as the Universe. It is an object of cognition through His knowledge. The name *Īśvara* (the Ordainer) is attributed to this "power of perception" which sees simultaneously all the objects in creation in full. So *Īśvara* is Omniscient. *Īśvara* is termed as *Jīva* (the individual Ego) while seeing the things one after another. So *Jīva* is limited in its perception, not being a seer in full. *Īśvara* and *Jīva* both are, in different aspects, the manifestations of the Knowledge Absolute (*Chit*) which is embodied in *Brahma*. These are both ever-existent. The Universe also is without beginning and everlasting in the sense that all the forms, that were manifested in the past, are manifested in the present or will be manifested in the future, lie in the knowledge of *Īśvara*. As *Īśvara* is Omniscient, He is above time (कालीन) and there is no law of succession in His Knowledge. But *Jīva*, being distinct in nature from *Īśvara*, has a defective vision, seeing one after another the things that ever lie in the knowledge of *Īśvara*. Hence the things of the world enter the knowledge of *Jīva* one after another and appear as born, living and dead. So, in the knowledge of *Jīva*, the world is ever-changing, has no stability, but nothing, surpassing that which lies in the knowledge of *Īśvara*, the Omniscient, can appear in the knowledge of *Jīva* the ill-seer. Hence *Jīva* is ever dependent on *Īśvara*, the Ordainer of all of his activities.

Īśvara and *Jīva* are immutable and transcendent. Both are of the nature of *Chit* (Knowledge) and are seers. This *Chit* is ever Unchangeable. The forms that are seen by *Jīva* always undergo changes, so they appear to be changeable. *Jīva*'s and *Īśvara*'s nature as Knowledge (*Chit*) never undergoes a change, so they are both without decay and without any

change. But the forms in the world being without number, the seers of these forms are also numberless. But the *Chit* termed as *Īśvara*, being All-pervading, is *Bhūmā* (Vast, Limitless) in nature, while *Jīva* is an atom, who, remaining as the dweller in every form, makes it an object of perception. But, just as the tiny flame of a lamp brings the places spreading far around within the reach of its illumining power, so also *Jīva*, though atomic in size, makes the things spreading to a great distance its object of sight. Unlike *Īśvara*, *Jīva* cannot comprehend the whole universe at the same moment. *Ananda* (Bliss), which is perceived by the fourth aspect, viz., the Supreme Reality, is ever transcendent, ever unchangeable. There is manifestation of distinct forms in Him. So singling this fourth aspect, *Sruti* has termed Him as *Akṣara* (the Immutable).

The conclusion arrived at from the above exposition is that the universe is a part of *Brahma*. In the knowledge of *Jīva* it is changing (हरस्त्वमात्र) and is endowed with endless forms. *Jīva* also is a part of *Brahma*, is immutable (*Akṣara*), and atomic in size and there are countless such *Jīvas*. *Jīvas* and the universe both are dependent on *Īśvara*. The universe lies in the knowledge of *Īśvara*, who is ever Omniscient, the One, the Limitless, the Immutable, and the Sustainer and Protector of it. He is also the Ordainer of *Jīvas*. Being only a seer in nature, He is without form and beyond the universe of forms,—is self-existent. As constant and Immutable, *Brahma* is beyond everything, is All-Bliss, and All-Knowledge, in entirety without a form and there lies no knowledge of any distinct form in Him; truly, He is called *Parabrahma*. But *Īśvara*, *Jīva* and *Jagat* (the universe) lie in Him—are His manifestations. In the seventh chapter of the sixth part of *Viṣṇu-purāṇa* the four aspects of *Brahma* have been described in a slightly different way, viz.,

आश्रयश्चेतसो ब्रह्म द्विधा तच्च स्वभावतः ।
 भूप मूर्तममूर्तं च परं चापरमेव च ॥४७॥
 अमूर्तं ब्रह्मणो रूपं यत्सदित्युच्यते बुधैः ॥६९॥
 समस्ताः शक्तयश्चैता नृप यत्र प्रतिष्ठिताः ।
 तद्विश्वरूपवैरूप्यं रूपमन्यद्वैरमहत् ॥७०॥
 समस्तशक्तिरूपाणि तत्करोति जनेश्वर ॥७१॥
 एतत् सर्वमिदं विश्वं जगदेतच्चराचरम् ।
 परब्रह्मस्वरूपस्य विष्णोः शक्तिसमन्वितम् ॥६०॥

* * * * *

एतान्यशेषरूपाणि तस्य रूपाणि पार्थिव ।
 यतस्तच्छक्तियोगेन युक्तानि नभसा यथा ॥६८॥
 द्वितीयं विष्णुसंज्ञस्य योमिध्येयं महामते ॥६९॥

"O king ! the support (the object of meditation) of the mind (of a devotee of Viṣṇu) is naturally *Brahma*. He is two-fold in nature—*Mūrta* (with form) and *Amūrta* (without form). These two aspects are again sub-divided into *Para* (the Supreme) and *Āpara* (the lower)."

"The Reality of *Brahma*, which is named as *Sat* by the wise, is without form. *Mahat*, which embodies all manifested powers, is another expression of the All-pervading Hari. O king ! all the forms endowed with power evolve out of that."

"The whole of this universe, the whole of the movable and the immovable creation, is endowed with the power of Viṣṇu, who is *Parabrahma*."*

* The world, the object of cognition, is called inanimate (*Jada* or a *chit*) as a definition. No part of it is altogether without consciousness (*chit*).

Chit (Consciousness or Knowledge) lies embodied in each portion of it and is called *Parusa* (पुरि शेते इति पुरुषः—the self living in an abode). Thus the whole of the universe is full of egos. The part that is seen is called the body, and *Chit* which lies embodied in it is called *Parusha*. In fact, the body and consciousness always remain together. The consciousness that remains in the whole of the universe taken as a body is called *Hiranyagarbha* (the Golden Source or Intelligence). He is the manifestation of God in form. The common individuals are the dwellers in the different parts of His body. As a soul is the dweller in the whole a body and yet there are numberless small souls dwelling in the various

"Oh king, all these forms (*Jivas*) are manifestations of the all-pervading Viṣṇu. As the whole world is pervaded by ether, so also are all these pervaded by the power of Viṣṇu. This is the second form of Viṣṇu to meditate upon."

From the above it is clear that *Brahma* has four aspects:—

(1) *Para Amūrta*, viz., the Supreme Immutable Reality.

(2) *Āpara Amūrta*, viz., *Īśwara*, the Omniscient, the main source of every phase of power.

(3) *Para Mūrta* (also called *Hiranyagarbha* or *Mahat*)—the form that comprises the whole universe in a collective way, the direct source of every manifestation.

(4) *Āpara Mūrta*—the endless distinct forms called *Jivas*.

Thus *Brahma* is monistic as well as pluralistic (*Dwaitādwaita*). Between *Jiva* and *Brahma*, there exists the relation of part and whole (अंशोऽभिन्नम्). The inanimate world, the individual soul and God are distinct from one another as well as identical. Identical they are in the sense that the first two have no independent existence, but are dependent on God (out of whom they evolve) for their existence and action. The soul and God are not distinct personalities as "You" and "I" are. We can understand the relation of part and whole from the following examples:—

parts of that very body, so also are there endless souls as dwellers in the different parts of the vast body of *Hiranyagarbha*. The world and the egos are the manifestations of His power called *Prakṛiti*, as described in the *Bhagavadgītā*:—

‘भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
 अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
 अपरेयमितस्त्वन्यं प्रकृतिं विद्धि मे पराम् ।
 जीवभूतां महाबाहो यदेदं धार्यते जगत् ॥’

If we look at a pillar standing near by, we shall take it as a whole. But, if we think deeply, we shall find that the knowledge of the different aspects of the pillar arises in our mind simultaneously with the knowledge of the pillar as a whole. The knowledge of the various aspects of the pillar, e. g., of its being white in colour, round or square in size, hard, made of stone, etc., and the difference of one part from another lies in the knowledge of the pillar as a whole. Thus the sight of a part lies in the sight of the whole. The individual in his own plane feels himself as an undivided whole. He has hands, legs and other limbs, yet the reality he feels is the conscious soul. In the functions of going, seeing, doing, etc., the soul remains in full with every action. When one goes, we do not say a portion of him goes; when one sees a thing, he sees it as an undivided whole. But these functions are the manifestations of the various powers inhering in the individual. When one shuts his eyes, he sees nothing; but this does not mean that he has lost the power of sight: it only means the power is not being used. Thus, though one is an undivided whole, various powers lie in oneness with him, merging up their differences, and are manifested at the time of separate functions, taking different names such as the power of seeing, the power of doing, the power of going, etc. Yet are these powers not the parts of the individual? Of course, they are. Though the individual is an undivided whole, yet, pointing out his particular functions, we say of him as possessed of the power of seeing or doing or going, and so on. These powers are distinct from one another. Behind these distinct powers remains as their substratum the individual as an undivided whole. So also is the case with *Brahma*. He is an Undivided Whole (*Akhaṇḍa*) and is always Full in His nature (सहस्रपतः पूर्ण), and yet He is always possessed of endless powers. These powers are His parts. Though every power is distinct

from another, yet they are all in oneness with Him. Each power has two aspects—to lie in oneness with *Brahma* is one and to lie manifested with name and form is the other. *Brahma*, the Supreme Reality, being possessed of various distinct powers, manifests Himself into distinct endless forms with particular names. The power that cognizes all these forms at the same moment is called *Īśwara* and the powers that cognize one thing after another are called *Jīvas*.

The *Dwaitādwaita-Siddhānta* is supported by a number of aphorisms of the *Vedānta-Sūtras*, a few of which are quoted below:—

‘अंशो नानाव्यपदेशादन्यथा चापि दाशक्ति-
वादित्वमधीयत एके ।’

(II. iii. 43)

Jīva is a part of, as well as is in oneness with *Brahma*. As a part, it is described in the *Śrūti* as ‘ज्ञाज्ञो द्वावजानी’, ‘अंशो क्षेत्र परस्य’, ‘एष परस्य शक्तिर्जीवोऽप्यशक्तिरखतन्त्रः’, ‘य आत्मानमन्तरो यमयति अन्तःप्रविष्टः शास्त्रा जनानाम्’. The identity is described in the *Śrūti* as ‘तत्त्वमसि’, ‘अयमात्मा ब्रह्म’, ‘अहं ब्रह्मास्मि’. A section of the followers of the *Atharva Veda* expressed the identity in the following:—A *Dāsa* (fisherman) is *Brahma*, *Dāsa*s (the servants) are *Brahma*, and *Kitavas* (the knaves) are *Brahma*.

‘मन्त्रवर्णात्’

(II. iii. 44)

That *Jīva* is a part of *Brahma* is proved by the *Mantra* of *Śruti* ‘पादोऽयं विश्वा मूतानि’. The totality of *Jīvas* constitutes one leg (or portion) of this thousand-headed *Puruṣa* (Person).

‘अपि च स्यते ।’

(II. iii. 45)

That the *Jīva* is a portion of *Brahma* is remembered in the verse ‘ममैवांशो जीवलोको जीव-
भूतः सनातनः ।’ (An eternal portion of Myself

is manifested as *Jīva* in this world of life.) ; of the *Smṛti*, i. e., *Srīmad Bhagavadgītā* (XV. 7).

‘उभयव्यपदेशाच्चहिकुण्डलवत् ।’

(III. ii. 27)

The universe in a subtle or gross form exists with its material cause, *Brahma*, related as one and also as separate. The *Śrutis* speak of this relation as:—

‘यतो वा इमानि भूतानि जायन्ते, यः पृथिव्यां तिष्ठन्’, ‘पृथगात्मानं प्रेरितारं च मत्वा’, ‘ब्रह्मैवेदं सर्वम्’, ‘सर्वं खल्विदं ब्रह्म ।’

While a snake remains coiled, parts of his body cannot be seen, but its hood, tail, etc. are visible when it stretches itself; so also, at the time of Destruction, the universe remains absorbed in *Brahma* out of whom it evolves at the time of creation.

‘तदनन्यत्वमारम्भणशब्दादिभ्यः ।’

(II. i. 14)

The effect is in oneness with its material cause. There is not much of separation between the cause and the effect. The *Śruti* says:—

‘वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।’

‘ऐतदात्म्यमिदं सर्वम्’, ‘तत्सत्यं तत्त्वमसि’, ‘सर्वं खल्विदं ब्रह्म ।’

‘जन्माद्यस्य यतः ।’

(I. i. 2)

“*Brahma* is known, as He is the cause of creation, preservation and destruction of this world.”

‘शास्त्रयोनित्वात् ।’

(I. i. 3)

“We know of *Brahma* as the origin of the *Śāstras* (the Holy Scriptures).”

‘तत्तु समन्वयात् ।’

(I. i. 4)

“The *Śrutis* are consistent with one another in associating *Brahma* with immanence and transcendence both.”

‘प्रकृतिश्च प्रतिज्ञादष्टान्तानुपरोधात् ।’

(I. iv. 23)

“*Brahma* is the material as well as the instrumental cause of the universe. This is proved by *Pratijñā* (the statements of *Śruti* such as ‘तमदेवमप्राज्ञो येनाश्रुतं श्रुतं यत्कथं यत्तं यत्तं विज्ञानं यदति ।’ and *Deśānta* (example) such as ‘यथा गन्धेन मृत्पिण्डेन संधिं घृन्मयं विज्ञानं स्यात्’

‘यानिश्च हि गीयन्ते ।’

(I. iv. 27)

The “*Śrutis* speak of *Brahma* as the cause of everything;” hence we arrive at the conclusion that *Brahma* is also the material cause of the universe.

The four aspects of *Brahma* have been described in the following and other Mantras of the *Svetāśvataraopaniṣad*:—

उद्गीतमेतत् परमं तु ब्रह्म

तस्मिन्त्रयं सुप्रतिष्ठाश्वरं च ।

अत्रान्तरं ब्रह्मविदो विदित्वा

लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥

“*Vedānta* treats of *Parabrahma*. The three (*Jagat* or the universe, *Jīva* and *Īśvara*) lie in Him well-established (i.e., ever lie in Him), and He is at the same time the Immutible. Perceiving all these differences, the knowers of *Brahma* sink in Him and are freed from the cycle of birth and death.”

In this *Mantra* the transcendence of *Brahma* has been clearly mentioned. Besides this, the three other aspects of *Brahma* have also been mentioned. These three aspects are even more clear in the following *Mantra*:—

शाश्वो द्वावजावीशानीशा-

वजा ह्येका भोक्तृभोगार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपो ह्यकर्ता
त्रयं यदा विन्दते ब्रह्मेतत् ॥

"Īśwara (the Ordainer) is *Jñā* (Omniscient) and *Jīva* is *Aniśwāra* (is ordained by God) and *Ajñā* (ill-knower). Both are without birth, ever-existent. *Prakṛti* (Nature) that provides *Jīva* (*Bhoktā*) with objects of enjoyment, is also without birth (without beginning or end). When *Ātmā* (the individual ego) knows *Brahma* as possessed of these three aspects, he becomes limitless, omniform, and a non-doer (*i. e.*, he realizes his oneness with *Brahma*).'' Thus *Brahma* has been described as possessed of the four features—*Jagat*, *Jīva*, *Īśwara* and *Akṣara*. And in the *Mantra*—

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Brahma is described by *Sruti* as Ever-existent, Ineffable, Full at every stage and for all times, though He is possessed of the four features. This is the *Dwāitādwaita-Siddhānta* as was preached by *Bhagavān Nimbārka*. According to this doctrine *Brahma* is both *Nirguṇa* (without attributes) and *Saguṇa* (with attributes). As the support of all, He is *Nirguṇa* and, as possessed of the various powers, He is *Saguṇa*.

As the sun rises in the sky his whole reflection spreads on all sides and along with the reflection numberless rays remaining embodied in it also spread, so also are the *Jīvas* manifested remaining embodied in *Īśwara*. As the knowledge of the various parts of a pillar lies in the knowledge of the pillar as a whole, so also *Jīvas* lie embodied with *Īśwara*. Thus *Jīva* is naturally dependent on *Īśwara*. Instances are also not rare of a thing presenting two aspects simultaneously. From infancy to old age, a man undergoes several changes, yet behind each change the person is the same. A man lies asleep and at the time sees dreams. A seeker after Him remains absorbed in the thoughts of

Self-Realization and yet at the same time goes on conversing with another. The two aspects of a knower of the truth are described in *Srīmad Bhagavadgītā* as follows:—

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यजृम्भणं सृष्टिप्रलम्भं गच्छन् स्वपञ्चशतम् ॥

It is also seen that a person while seeing a dream sees himself in diverse forms, though he is himself without form. *Jīva*, though without form in reality, always feels himself as possessed of a form. *Brahma*, though without form, sees His own Self in diverse forms by His *Chet-śakti*.

But it may be asked here—"If all, that was manifested in the past, is manifested at present or will be manifested in future, exists for ever in *Brahma*, then how are all these seen as manifested one after another as cause and effect ? Every day we find new acts being performed and new things coming into existence. If these are ever existent in *Brahma*, how can there be any possibility of such manifestations ?"

In reply to this it may be submitted that like the photographs set in a film, the occurrences of the world (all the worldly pictures) are existent in *Brahma*. Though the photographs are separate from one another, yet one after another they appear as cause and effect when the film is on the screen. In the knowledge of *Jīva* (who is in the domain of time) the occurrences of the world appear in succession as manifestations being conducted by the *Māyā-śakti* of *Brahma*. If two things are manifested in a particular order, the link that is to be found between them is named and expressed as the relation of cause and effect. The different particles of water that swiftly run down a river, being linked with one another, appear as one river. Though changed at every moment, they, being perceived in a link, appear as one thing.

Śrutis and the sayings of the knowers of *Brahma* are the only proofs beyond argument to show the real nature of *Brahma*. By arguments and guestures we can know the real nature of things that are observed. About mysticism, however, arguments are not sufficient to bring true faith.

Now, the ways that are followed for the realization of the Self according to this doctrine will be described. A main feature of practice is meditation on the All-pervading nature of *Brahma*. One should look upon virtuous persons as well as sinners, nay, even beasts, birds and insects as *Brahma* and should not regard himself as superior to any one. He should try to be void of egoism and should give up all ideas of separateness. That such practices are praiseworthy can be seen from the following Ślokas of the *Bhagavadgītā*—

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

सुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

(V. 18)

"The wise look upon a Brahman adorned with learning and culture, a cow, an elephant, and even a dog and a pariah with the same eye."

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

(VI. 32)

"He, O Arjuna, who sees equality in all creatures on the analogy of his own self and also views pleasure and pain alike in all, him I hold to be the supreme Yogi."

यदा भूतपृथग्भावमेकमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥'

(XIII. 30)

"When he perceives the diversified existence of beings as based on One Supreme Being and branching forth from

the same, then he becomes one with *Brahma*."

From this same practice, as its branches, issue out other practices of their own accord,—practices such as abstaining from cheating, truthfulness, not to find fault with others, not to speak ill of others, not to covet for anything as an object of enjoyment. The idea of enjoyment is based on the idea of duality. However lovely the body of a person may be, no idea ever occurs in his mind of enjoying any part of that very body. Even so, if one can conceive his own soul and the souls of those enjoyed to be in oneness with *Brahma*, the hankering for anything as an object to be enjoyed will disappear. Such practices are named as the practices of devotion. Practising on these lines the devotee becomes void of egoism, perceives in everything the grandeur of *Brahma*, sees everything with the same eye. Those are the signs of a *Suddha Sattva* (an illuminated soul). *Parā Bhakti* (Supreme Devotion) arises in his mind of its own accord. Like the river that flows into the ocean and becomes one with it, merging its name and form, the devotee also feels himself in oneness with Him and is established in his own freed aspect. It is said in the *Gītā*:—

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

"Becoming one with *Brahma*, one remains satisfied in his own Self and mourns for nothing, nor doth he feel any want; the same to all beings, he obtains supreme devotion unto Me."

"By devotion he knows Me in truth as to what is My nature and who I am; thereafter, having attained full knowledge of Me, he enters into Me."

The followers of Bhagavān Nimbārka worship the pair-forms of Śrī Kṛṣṇa and

Śrī Rādhikā as a special mode for the realization of the All-pervading nature of *Brahma*. *Prakṛti* (Nature) has three *Gūṇas* (attributes) : viz., *Sattva* (Illumination), *Rajas* (Activity) and *Tamas* (Infatuation). The Supreme One takes recourse to these three *Gūṇas* in order to manifest Himself in the forms of Hari, Hara, and Virāñchi. The body of Hari (Śrī Kṛṣṇa) is made of *Sattva-Gūṇa*. By worshipping *Brahma* in this form, the devotees derive the greatest benefit. It is said in *Srimad Bhāgavata* :—

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तै-

युक्तः परः पुरुष एक इहास्य धत्ते ।

स्थित्यादये हरिविरञ्चिहरेति संज्ञाः

श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः ॥

In fact, whenever we take a man to be great, devotion towards him arises of its own accord. In this way, thinking everything to be great and thereby developing the devotion, one finds it easy to look upon all manifestations as *Brahma*. By worshipping one who is possessed of some special power, the seeker after truth finds his devotion naturally developed and those who are worshipped stand by the devotee as helpers and doers of good. *Bhagavān* Śrī Kṛṣṇa says in the *Gītā* :—

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

तेषामहं समुद्रतां मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मयावेशितचेतसाम् ॥

For a further knowledge of the system a few stanzas of *Daśaśloki* (which contains the quintessence of Nimbārka's system) are being quoted with translation :—

सर्वे हि विज्ञानमतो यथार्थकं

श्रुतिस्मृतिभ्यो निखिलस्य वस्तुनः ।

ब्रह्मात्मकत्वादिति वेदविन्मतं

त्रिरूपतापि श्रुतिसूत्रसाधिता ॥२॥

"The Knowledge that all things are *Brahma* (being manifestations of *Brahma*) is true in accordance with the Śrūtis and the Smṛtis. This is also the doctrine of the knowers of the Vedas. The three aspects of *Brahma*, viz., *Prakṛti*, *Puruṣa*, and *Līlāra* are also proved by the Sūtras and the Śrūtis."

नान्या गतिः कृष्णपदारविन्दान्

सन्दृश्यते ब्रह्मशिवादिविन्दतात् ।

भक्तेच्छयोपात्तसुचिन्त्यविग्रहा

दचिन्त्यशक्तेरविचिन्त्यशासनात् ॥८॥

"There appears no way to salvation except the lotus-like feet of Śrī Kṛṣṇa, which are adored by Brahmā, Śiva and others. At the desire of the devotees He assumes a form easy of meditation, even though His potency is unthinkable and His dominating power cannot be imagined."

कृपास्य दैन्यादियुजि प्रजायते

यया भवेत्प्रेमविशेषलक्षणा ।

भक्तिर्ह्यनन्याधिपतेर्महात्मनः

सा चोत्तमा साधनरूपिकाऽपरा ॥९॥

"His Grace extends to those who have a feeling of helplessness and other qualifications. By His Grace is generated the highest type of *Bhakti* (devotion) consisting of special love for Him who is the Supreme Soul and Lord of all. The other kind, known as *Aparā Bhakti*, is that which leads to this highest devotion."

स्वभावतोऽपास्तसमस्तदोष-

मशेषकल्याणगुणैकराशिम् ।

व्यूहाङ्गिनं ब्रह्म परं वरेण्यं

ध्यायेम कृष्णं कमलैक्षणं हरिम् ॥

"I meditate on the Highest *Brahma*, in the person of Śrī Kṛṣṇa, who has eyes like the lotus, who is naturally free from all faults, who is the repository of

all beneficent attributes, who has Vyūhas (the four aspects that have been mentioned before) as His body and who is adored by all."

अङ्गे तु वामे वृषभानुजां मुदा
विराजमानामनुरूपसौभगाम् ।
सखीसहस्रैः परिसेवितां सदा
स्मरेम देवीं सकलेष्कामदाम् ॥

"I reflect on the daughter of Vṛṣabhānu (Śrī Rādhikā) who shines cheerfully with a corresponding beauty on the left side of Śrī Kṛṣṇa. She is attended on by thousands of female friends and confers all desired objects."

This is the *Sanātana Dharma* as taught by Bhagavān Nimbārka.

Life and Philosophy of Sri Vallabhacharya.

By "Madhava".

Vallabhāchārya—the founder of the *Puṣṭi-Mārga* and the promulgator of Śuddhādwaita (pure non-dualism) was a high-caste Brahman born at Champāranya of the Raipur District (Central Provinces) in A. D. 1479. The gifted Āchārya studied the Vedas, Upaniṣads, Smṛtis and Purāṇas at a very early age. Endowed with keen insight as he was, he took no time to grasp the inner significance of Śankara's doctrine of *Māyā*, Rāmānuja's qualified Advaitism and Madhva's Dvaitism.

At the very early age of eleven Vallabha finished his studies and came down to Benares to preach his doctrine of Brahmapāda. After the death of his father he resolved to visit all other places of religious importance and on foot did he thrice visit all the important seats of learning from Cape Comorin to the Himalayas and from Dwarka to Jagannatha and freely taught and preached Śuddhādwaita for full eighteen years. He then married at the age of 28. Even after marriage he continued his divine mission. He established the *Puṣṭi-Mārga* or the Pure *Nirguṇa* Path of Devotion at Gokula. He had boundless compassion for all and intense love towards God. Passing a very simple and glorious life, full of devotion and piety, this Apostle of

Supreme Love and absolute surrender left this world at the age of 52.

Śrī Vallabhāchārya is said to have written eighty-four works, the prominent amongst which are the following:—

(1) *Tattvārtha-Dīpa-Nibandha*: It contains three chapters, the first chapter is called *Sūtrārtha*, which means *Gitārtha*—a fine exposition of *Śrīmad Bhagavadgītā*. The second chapter is called *Sarva-nirṇaya*. It contains the opinions of the Āchārya on all the principal schools of philosophy and systems of religions. The chapter forms a most admirable treatise on comparative philosophy. The third is named *Bhāgavatārtha*. It lucidly explains the scope and meaning of *Śrīmad Bhāgavata*. For further elucidation the Āchārya wrote a commentary on this book.

(2) *The Aṅga-Bhāṣya*: It is the soundest commentary on the *Brahma-Sūtras*.

(3) *Pūrva Mīmāṃsā-Bhāṣya* is a commentary on the *Jaimini-Sūtras*.

(4) *Subodhini* or the commentary on the first three and the tenth books of *Śrīmad-Bhāgavata*. This is a masterly work. It conclusively proves that *Bhāgavata* is nothing but a systematic exposition of the Science of Supreme Love towards God.

(5) Of the smaller works *Siddhantā-Muktāvalī*, *Bālabodha*, *Kṛṣṇāśraya*, *Sannyāsa-Nirṇaya*, etc. are more prominent.

THE PHILOSOPHY OF VALLABHA

The path of Devotion preached by Vallabhāchārya is technically called the *Puṣṭi-Mārga*. The simple meaning of the expression is "the path of Divine Grace". It does not mean nourishment of the physical body, as some people erroneously think it to mean.

In the *Puṣṭi-Mārga* the Almighty is generally known by the name Kṛṣṇa. The meaning of the word Kṛṣṇa is as follows:—

कृषिर्भूवाचकः शब्दो गन्धं निर्वृतिवाचकः ।
तयोरैक्यं परं ब्रह्म कृष्ण इत्यभिधीयते ॥

(*Gopālātāpani Upaniṣad* 5.)

"The root 'कृ' connotes existence and the letter 'ण' stands for bliss. The word *Kṛṣṇa*, which is a compound of these two terms, thus stands for the *Paramātmā*. He is called *Brahma* in the *Upaniṣads*, *Paramātmā* in the *Smṛtis*, and *Bhagavān* in *Sṛmad Bhāgavata*.

The fundamental rules to be observed by those who wish to follow the *Puṣṭi-Mārga* are as follows:—

(1) One should follow the Rules appropriate to his status and station (वर्ण and आश्रम) in life according to his ability.

(2) He should refrain from doing that which is contrary to his *Dharma*.

(3) He should keep the steeds of his senses under control.

These three things could not be forsaken even out of curiosity. *Bhakti* is described by Vallabhāchārya as follows:—

‘सर्वगुहाशये मयि भगवति प्रतिबन्धरहिता
अविच्छिन्ना या मनोगतिः पर्वतादिभेदनमपि कृत्वा यथा
गङ्गाग्मः अम्बुधौ गच्छति तथा लौकिकवैदिकप्रति-
बन्धान् दूरीकृत्य या भगवति मनसो गतिः ।’

(*Subodhini*, p. 145.)

"Most enduring love towards God, surpassing all and based on the knowledge of the greatness of God, is called *Bhakti* or devotion. *Mukti* (salvation) is attained through it alone and nowise else. That uninterrupted motion of the mind towards God, free from trammels (both *Laukika* and *Vaiṣṭika*) like the flow of the Ganges, which breaks its way through mountains, etc., towards the sea is called *Bhakti* or Devotion."

The *Bhakti* or Devotion preached by Vallabha is nothing but intense love towards God, based on knowledge of His greatness. The Devotion of Vallabha is not bereft of Knowledge; nay, it is full of Knowledge. Knowledge makes the mind pure and enables a man to distinguish between right and wrong. With the assistance of Knowledge a man can safely cross over the ocean of life; but without *Bhakti* he cannot attain God. In *Bhakti* by means of self-surrender one is entitled to draw upon the Infinite powers of the Almighty. As God is gracious He guards His *Bhakta* on His way. The *Bhakta* has therefore no danger of pitfalls. The path of *Bhakti* is productive of bliss in its course and it terminates in final emancipation and infinite bliss.

The first step to be taken by the neophyte who wishes to follow the *Puṣṭi-Mārga* is *Atma-nivedana* (absolute and integral surrender of the Self to the Lord). As all creatures have their source in the Almighty, they should surrender themselves and everything that belongs to them to Him.

The *Atmanivedana* (self-surrender) creates or rather revives the memory of the connection with the Almighty. This connection is technically called *Brahma-Sambandha*—connection with the *Brahma*. The connection being formed or the memory thereof being revived, all the sins cease to have the force of impeding the spiritual growth of the devotee:—

ब्रह्मसम्बन्धकरणात् सर्वेषां देहजीवयोः ।

सर्वदोषनिवृत्तिर्हि दोषाः पञ्चविधाः स्मृताः ॥

After the devotee has fully surrendered himself and his all to Śrī Kṛṣṇa, who is the very embodiment of *Parabrahma*—he betakes himself to His service, which is, roughly speaking, physical, material and mental. The two former are intended for the beginners, while the third one is meant for the advanced. Thus, through service and surrender he obtains knowledge of this *Brahma*—

कृष्णसेवा सदा कार्या मानसी सा परा मता ।

and

चेतस्तत्प्रवणं सेवा तस्मिद्वयै तनुवित्ता ।

ततः संसारदुःखस्य निवृत्तिर्ब्रह्मबोधनम् ॥

(*Siddhānta-Muktāvalī*)

The devotee is expected to regard the image as the Almighty and to think that every service rendered to the image is rendered to the Almighty.

यन्मूर्तौ कृतं सर्वं भगवति कृतं भवति ।

(*Nibandha*)

Thus, by performing service of the Almighty, the practice of concentration or meditation is cultivated and the mind becomes engrossed in Him. The *Bhāgavata* says:—

यथा तरोर्मूलनिषेचनेन

तृण्यन्ति तत्स्कन्धसुजोषशास्त्राः ।

प्राणोपहाराच्च यथेन्द्रियाणां

तथैव सर्वाहणमच्युतेज्या ॥

(*IV. xxxi. 14*)

"The water sprinkled at the root of a tree nourishes its trunk, boughs and branches; so, by serving the Almighty the whole universe is served."

Thus, by serving the Almighty in all the ways the devotee immerses in His devotion and Love and gradually finds it impossible to do anything without dedicating it to His lotus-feet. Whatsoever he eats, whatsoever he gives,

whatsoever he does of austerity, he does that as an offering unto Śrī Kṛṣṇa. As a matter of fact, he offers everything to God before making use of it. Food, clothes, thoughts, actions, etc., etc.,—all does he dedicate at the feet of Hari. He becomes absolutely pure and in the attachment for Divine memory all attachments to his body are severed.

Without complete self-effacement true *Bhakti* is impossible and as such the Āchārya exhorts us to sacrifice our all at the feet of Śrī Kṛṣṇa—

एहं सर्वात्मना त्याज्यं तच्चेत्यक्तुं न शक्यते ।

दृष्ट्वा र्थं तत्प्रयुञ्जीत कृष्णोऽनर्थस्य मोचकः ॥

"The house, the centre of all worldly desires, should be renounced in all ways. If it is not practicable to do so, one should devote it to the service of God; for it is He alone who is able to emancipate man from all evils."

Śrī Vallabhāchārya says that, when the seed of devotion takes root, it grows up by hearing and singing the glory of the Almighty. In order to make the seed strong it is necessary to stay at home, to follow the duties belonging to one's own status and station (*वर्ग* and *व्यवसाय*) and to love Śrī Kṛṣṇa and worship Him with service, hearing, etc.

First comes *Sravaṇa*—hearing the *Līlās* of Hari. By hearing these the attributes of the Almighty enter the heart through the ears and, having churned the sins or vices that lie there, expel them through *Kīrtana* (singing) by way of mouth. If this practice is continued for some time, one's heart becomes purified—

श्रवणे प्रविशति कथा पुरो हृदये ततः सर्वमेव
दोषमालोभ्य मुखतो निःसरति, एवं कियत्कालपर्यावृत्त्या
सर्वयैव शुद्धो भवति ।

(*Subodhint.*)

The narratives of the Almighty are therefore called *Kathāmṛta* (*कथामृत*), as they

drive out death. They produce *Vairāgya* and destroy sins.

After *Sravaṇa* comes *Kīrtana*—singing His glory. The glory of the Almighty should be sung after knowing His greatness. It should not be sung with a worldly mind. Just as a heap of rubbish is carried away by flood, so are sins or vices destroyed by hearing and singing the glory of the Almighty.

Smarāṇa closely follows upon the *Sravaṇa* and *Kīrtana*. It is remembering the name of the Almighty. According to the doctrine of *Brahmavāda*, the names and forms of the Almighty are not unreal—nay, it is He Himself. Impressions of the attributes of the Almighty are made on the heart by remembering His greatness and His names. The names of the Almighty should be uttered after knowing their real meaning and with pure feelings.

The main objective of *Sevā* (service) *Sravaṇa* (hearing), *Kīrtana* (singing) and *Smarāṇa* (remembering) is the attainment of *Nirodha*. *Nirodha* means strong attachment to the Almighty, accompanied by suppression of worldly thoughts.

There are three stages of *Nirodha*—(1) *Prema*, (2) *Asakti* and (3) *Vyasana*.

Prema means love towards the Almighty. It is engendered by the acquisition of the knowledge of His greatness. When this love increases in depth and volume, the love of worldly objects and desires fades away and strong attachment to the Almighty accompanied by oblivion of the worldly objects and desires takes place. This state of mind is called *Asakti*. *Vyasana* is that state in which the mind becomes completely occupied by thoughts about the Almighty, to the absolute exclusion of worldly thoughts.

When the attributes of the Almighty enter the body of the devotee, their effect is to produce permanent non-attachment to worldly objects. Owing to the contact of bliss arising out of the attributes of

the Almighty, one does not experience pain at any time—

भगवद्धर्मसामर्थ्याद् विरागो विषये स्थिरः ।

गुणैर्हरेः सुखस्पर्शान्न दुःखं भाति कर्हिचित् ॥

When complete *Nirodha* is attained, one lives in the *Brahma*. Such a person obtains emancipation; for the *Chhândogya Upaniṣad* says:—

‘ब्रह्मसंस्थोऽमृतत्वमेति ।’

“One who abides in *Brahma* obtains immortality.”

The chief characteristics of the *Puṣṭi-Mārga* are as follows:

(1) In this *Mārga* only one God called Śrī Kṛṣṇa, *Parabrahma*, *Paramātmā* or *Bhagavān* is loved, served and worshipped.

(2) In this *Mārga* complete faith in the Omnipotence and Grace of the Almighty is enjoined. One is not expected to pray for favours.

(3) In this *Mārga* precedence has not been given to rites and ceremonies prescribed by the scriptures, but prominence is given to Love and Love alone towards the Almighty.

(4) The service enjoined by the *Puṣṭi-Mārga* is performed with love, with such means as may be had without much trouble: it is productive of happiness and bliss.

(5) In the *Puṣṭi-Mārga Bhakti* or devotion begins with, continues and ends in Love Supreme.

(6) As the devotee is absolutely dependent (अभित) on the Lord, He generally follows the wishes of the devotee.

Vallabhāchārya says:—

सर्वदा सर्वभावेन भजनीयो ब्रजाधिपः ।

स्वस्यायमेव धर्मो हि नान्यः क्वापि कदाचन ॥

"To love the Almighty heartily is the only religion of all. There is no other *Dharma* at any other time."

Thus the path of *Puṣṭi* or the *Suddhādwaita* or *Brahmayāda* is said to be the best of all paths; for there is no danger

of falling, since the Almighty always protects His devotees—

मार्गोऽयं सर्वमार्गाणामुत्तमः परिकीर्तितः ।
यस्मिन् पातभयं नास्ति मोचकः सर्वथा यतः ॥*
हरिः ॐ तत्सत् ।

Five Questions.

By Hanumanprasad Poddar.



certain gentleman has asked the following five questions:—

1. What is *Prakṛti* and in what relation does it stand to God ?
2. What is cosmos and how long has it been in existence ?
3. What is *Jīva* and since when has it been in fetters ?
4. The *Gītā* speaks of two *Puruṣas* and a *Puruṣottama*: does it, then, believe in a triple reality (त्रैतवाद) ?
5. Are we to understand that those who have attained perfection through Knowledge, Devotion or *Yoga* possess the same powers of creation, maintenance and destruction as God Himself ?

The questions are very difficult and he alone can answer them even partially who has thoroughly grasped the subject by personal experience. It is very difficult to give correct answers to these questions for one who ventures to discuss these questions on the strength of mere book-learning. I, on my part, lay no claim even to a book-knowledge of the subject, and therefore I requested the questioner to approach some competent authority in this connection; but he

insists on getting my answers. Hence I feel it obligatory on me to submit what little I know of this subject. Possibly the answers may prove of some interest to such readers of the '*Kalyana-Kalpataṛu*' as are interested in these topics and hence they are published below. If the questioner has asked these questions in order to test my knowledge, I acknowledge my failure at the very outset. If, however, he has asked them with a genuine desire to get enlightened, it is possible that the strength of his faith may enable him to discover some real gems in this heap of rubbish.

Prakṛti or *Māyā* is the name of the eternal Energy of God. Just as God Himself has no beginning, this Energy of His is likewise without beginning. The Lord Himself says:—

"Know thou that the *Prakṛti* and *Puruṣa* both are without beginning."†

So long as the *Puruṣa* (in whom the *Sakti* inheres) exists, His Energy cannot cease to be. Hence *Prakṛti* is coeval with God, and, since God is without beginning, endless, eternal and indestructible and is free from birth and death, His *Sakti*, too, cannot perish. Of course, when She is inactive and lies merged in God, She disappears for the time being

* Compiled from the thesis of Syt. Lallubhai P. Parekh, read before the Sessions of the Convention of Religions in India held at Calcutta and Allahabad in 1909 and 1912 respectively.

† प्रकृतिं पुरुषं चैव विदध्यनादी उभावपि ।

(*Gītā* XIII. 19)

and is said to be at rest. That is why She is called beginningless, yet finite. God, however, never disappears like *Prakṛti*. The whole show set up by *Prakṛti*, including *Kāla* (Time), is absorbed in *Prakṛti*, and the Ultimate Principle in which even this *Prakṛti* gets merged and which persists even after that in a constant and eternal form is what they call God. After the *Prakṛti* gets merged in God, God alone remains; that is why He is called perpetual, indestructible and immutable, the Supreme eternal and unmanifest *Puruṣa*. The Primordial (*Mūla*) Unmanifest *Prakṛti*, who is the mother of this universe, inheres in Him as His eternal Energy; She throws off the veil and manifests Herself according to His will and again withdraws Herself and gets merged in Him. That is why He is called the Unmanifest Eternal.

Prakṛti also has two aspects—one unmanifest (*Avyakta*) and the other manifest (*Vyakta*). When She is inactive or at rest, She is unmanifest. At that time the whole of this universe consisting of effects (*Kārya*) and instruments (*Kāraṇa*) and born of *Prakṛti* (the five subtle elements, viz., ether, air, fire, water and earth, and the five sense-objects, viz., sound, touch, colour, taste and odour,—these are the ten effects; whereas, the intellect or *Buddhi*, the ego sense or *Ahaṁkāra*, the mind or *Manas*, the ears, the skin, the eyes, the palate and the nose,—the five organs of sense, and the five organs of action, viz., hands, feet, mouth, anus or the organ of excretion and the generative organ,—these are the thirteen instruments), along with the Primordial *Prakṛti* is merged into the Supreme Eternal and unmanifest Divinity. The Energy lies dormant in the Energizer (*Saktimān*). At that time all the Jivas of the world remain merged along with the *Samskāras* (impressions) of their respective actions in the Great Cause (महाकारण), viz., the Primordial *Prakṛti*. The Great Mother retires into the inner chamber of the Supreme Father, wrapping all Her children in Her

skirt. This state is known as *Mahāpralaya* or Final Dissolution.

When this *Prakṛti* under the impulse supplied to Her by God and in accordance with the Divine Will, comes out with Her face unveiled and becomes operative, then She is said to have evolved. As soon as She thus evolves Herself the world comes into existence once more and all the Jivas regain their personality according to their respective *Karmas*. This evolved *Prakṛti*, too, remains unmanifest. At the end of each *Sarga* or cycle of evolution the Jivas along with their accumulated actions and united with their causal body remain absorbed in this Unmanifest *Prakṛti* or the subtle body of *Brahmā* and are evolved out of the same again at the beginning of the next evolution. The Lord says:—

“From the unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the unmanifested.”*

The Lord further says:—

“Verily there existeth, higher than that unmanifested, another unmanifested, eternal, which, in the destroying of all beings, is not destroyed.”†

That which is referred to above is the Divinity, who is absolute existence, pure intelligence and infinite bliss.

It is the Primordial Unmanifested *Prakṛti* which is called by the name of *Avyākṛta Māyā*. That verily is the eternal and beginningless Divine Energy; this has not been created by some one else nor

* अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंश्ले ।

(Gita VIII. 19)

† परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्तु न विनश्यति ॥

(Gita VIII. 20)

is She an evolute of any other principle. Hence She is called *Mūla* (Primordial) and *Avyakta* (undifferentiated). It is only when God places the germ of intelligence in the womb of *Prakṛti* by His *Saṅkalpa*, that transformation commences in the *Prakṛti* just as organic changes commence in the female organism just after conception. This transformation or evolution has seven stages and they are serially known as the principle of *Mahat* (universal or cosmic intelligence), the ego-sense (*Ahaṅkāra*), and the five subtle *Tanmātrās*. They are called evolutes inasmuch as they are evolved out of the Primordial *Prakṛti*; but, since they are also the causes of seven further stages of evolution, they are called *Prakṛti-vikṛti* (both cause and effect). From *Ahaṅkāra* proceeds the mind and the ten organs, while from the five *Tanmātrās* emanate the five great elements (पञ्च महाभूत). They are called mere *Vikāras*, because they do not give rise to any further evolutes. The seven evolutes of *Mūla Prakṛti*, known as *Prakṛti-vikṛti*, the sixteen evolutes of these seven, known as mere *Vikāras*, and the *Mūla-Prakṛti* itself, known as mere *Prakṛti*,—these twenty-four elements make up the universe. The physical body of a *Jīva* is also made up of these twenty-four elements. These twenty-four elements consist of *Prakṛti* and its evolutes.

This work of *Prakṛti*, however, is not accomplished by *Prakṛti* alone; it is the conscious entity of God that makes Her operative. Energy has no existence apart from the Energizer. *Sakti* becomes operative only under the superintendence of God. That is why the Lord says:—

“Under Me, as supervisor, Nature sends forth the moving and unmoving; because of this, O son of Kuntī, the universe revolves.”*

* मयाध्यक्षेण प्रकृतिः स्यते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

(Gītā IX. 10)

From the above exposition it is proved that this moving and unmoving world is an evolute of *Prakṛti* motivated by God. The consciousness that we find in this world (which is an evolute of *Prakṛti*), is derived from God. According to this view it can also be said that, because *Sakti* is not separate from the *Saktimān*, the evolute of *Sakti* is in reality an evolute of God Himself, who is the *Saktimān*; but it must be remembered at the same time that God Himself is not liable to change, as has been stated above. He by His very nature lends motive power to *Prakṛti* and makes Her operative; but the activity of *Prakṛti* cannot make God prolific (परिणामी). God, who is absolute existence, pure intelligence and infinite bliss, and is eternal, indestructible, and uniform at all times never undergoes transformation. It is *Sakti* alone that undergoes transformation. For, the evolved aspect of *Sakti*, being eternally playful, never remains the same. It is this multiform aspect of *Sakti* which accounts for the changeable nature of the world.

It should also be remembered in this connection that *Sakti* being non-different from the *Saktimān*, its sport in the shape of this universe is, really speaking, God's own manifestation. Nothing exists in this world apart from the Divine glory. It is God alone who is sporting with His own *Sakti*. This establishes the truth of *Māyāvāda* also, which declares the world to be an illusion.

There are two aspects of God—Qualified and Unqualified. The two differ in name only. When *Sakti* is manifest, God is qualified and, when She is closeted with God, God is unqualified. That is why God is believed to possess conflicting or contradictory qualities. He is eternally unqualified, though qualified at all times, and is always qualified, though eternally unqualified. There can be no activity in *Prakṛti*, which consists of the three qualities, without the Divine Will: Her

very presence is manifested through His will. Otherwise She remains always merged in Him and, even when aroused, She always remains under His subordination. Hence God, though united with *Sakti* or qualified, is nevertheless unqualified, i. e., devoid of attributes; for the qualities have no influence over Him.

Even so, though God is beyond the pale of the three *Guṇas*, it is through His influence that the Divine Energy is aroused into activity and enacts numerous plays and conducts the universe in a regular way. That is how He is always qualified and endowed with attributes, even though without attributes and unqualified. Thus God is that sportive Lord who is simultaneously possessed of both the above-mentioned attributes, that is, endowed with all virtues or attributes and at the same time beyond them, and who is a compact mass of knowledge and bliss. In fact, the mystery of God stands revealed to God alone. He is not cabined and cribbed within the four walls of any particular doctrine such as *Māyāvāda* (the Illusion theory) or *Pariṇāmavāda* (the Evolution theory) or any particular conception (of His being qualified or unqualified). He is everything, exists in everything and is beyond everything; nay, He alone *is*. In reality, He is altogether indescribable. All attempts at describing Him through words are intended only to give a clue to His true nature and that which lends itself to a verbal representation is very external or superficial in comparison with His real nature. These few lines, however, are penned with the temptation of being anyhow able to talk about Him.

The Divine Energy is also called by the name of *Vidyā* (Knowledge) and *Avidyā* (Nescience). It is called *Vidyā* when the Divinity makes use of it for His own work. *Vidyā* is a handmaid of God; it is a silken thread linking the *Jīva* (individual ego) with God. It is this *Vidyā* which reunites parted friends once for all and brings about the union of the

bride (*Jīva*) with her eternal husband—God, so that the two are eventually welded into one. *Avidyā* is that aspect of the Divine Energy which infatuates the *Jīva* and keeps it aloof from God. In order to extricate oneself from the clutches of this *Avidyā* one has to fall back upon *Vidyā*, the other and purer aspect of the Divine Energy.

Let us now turn to the question: What is *Jīva*? A *Jīva*, in reality, is not something distinct from God. It is His own eternal and pure fragment,—a chip of the same block. Though it is quite identical with God, just as the waves are non-different from the ocean, its association with *Prakṛti* and Her evolutes from time without beginning has reduced it to this state. This association of the *Jīva* with *Prakṛti* is without beginning like *Prakṛti* itself. Had it not been without beginning, had it a beginning in time, why should God have thrown the *Jīva* in different wombs and conditions without their having any *Karmas* to their credit? By hurling the different *Jīvas* into this world full of disparities without any apology whatsoever, God would have exposed Himself to the charge of partiality and cruelty, which cannot be conceived of Him. The connection of *Jīva* with *Prakṛti* is without beginning. Until it is liberated a *Jīva* is invariably united with one body or another, sometimes with a physical body made up of twenty-four elements, enumerated above, sometimes with a subtle body made up of seventeen elements, viz., the five vital airs, the ten organs, the mind and the intellect, and sometimes with the causal body, which is a fragment of Primordial Matter. It is called *Jīva* only because it is bound by *Prakṛti* and it is its connection with the latter which is responsible for its migration from one body to another and enjoyment of pleasure and pain (*vide* *Gītā* XIII. 21).

It is no doubt true that the idea of migration or birth and death is only superimposed on *Ātmā*; but, so long as it

enjoys the title of *Jiva*, it is the doer of good and evil actions, the enjoyer of their fruits in the shape of pleasure and pain, and liable to birth and death, even though as *Ātmā* it is eternal, indestructible and immutable. God, His Energy known as *Prakṛti*, *Jiva* (the individual soul) and the mutual relation existing between him and the world, which is an evolute of *Prakṛti*, are beginningless. But it has to be remembered in this connection that God, who is eternal, uniform and indestructible, and who is truth, knowledge and bliss combined, is endless as well as beginningless and the *Jiva*, too, being His eternal intelligent portion, is endless. *Prakṛti* or *Sakti*, however, existing as She does sometimes in an evolved state and sometimes in a dormant condition, is said to be defunct when lying in a dormant condition. The cosmos, too, which is an evolute of *Prakṛti*, though beginningless and eternal as a continuum, is kaleidoscopic in character and ceases in the eyes of one who is released from the bondage of *Prakṛti*, whereas in the eyes of God it is altogether non-existent, having no separate conscious existence.

The *Gītā* speaks of two *Puruṣas* or entities, viz., the destructible (*Kṣara*) and the indestructible (*Akṣara*). The term '*Kṣara*' stands for this universe, which is an evolute of *Prakṛti*, while '*Akṣara*' stands for the *Jiva*, which, though an eternal portion of God, who is eternal, intelligent and blissful, appears in innumerable and diverse forms because subsisting in *Prakṛti* or *Avidyā*. The Supreme *Puruṣa* transcending both these types of *Puruṣas* has been designated as *Puruṣottama*. This postulation of three kinds of *Puruṣas* has led some people to presume that *Gītā* believes in *Traitavāda* (triple reality). But, since the individual soul bears the same relation to God as a part to the whole, the two are really identical, and this destructible universe, too, being a display of *Māyā*, God's own *Sakti*, is in reality non-different from Him. Hence the principles are three in name only; in fact, they are one.

Similarly, the Dualistic doctrine of those who, though believing in the fundamental unity of the individual soul and God, treat *Sakti* as different from both and hence recognize the two as different in their phenomenal aspect, can be justified from this point of view, although, really speaking, there is no duality. Of course, duality is indispensable where there is a sport and this duality is welcome in every respect; but the sport is going on in the player Himself, hence, really speaking, there is no duality. This *Puruṣottama*, who permeates all, is the eternal ever-free, indestructible *Brahma*, who is a compact mass of Knowledge and Bliss and transcends the three *Guṇas*. He alone is the Supreme First Cause, the Energizer, the Lord of *Māyā*, and He indeed is the Supporter, the Enjoyer and the Great Lord during the period of evolution of *Prakṛti*. All of us will therefore be well-advised to take refuge in Him with all our being.

To my mind no liberated soul, whether he is a *Jñāni*, *Bhakta* or *Yogi*, can stand in comparison with God. Saints who are liberated during this very life can in the noumenal plane approach *Brahma* in wisdom; they can transcend this phenomenal world and enjoy everlasting and unmixed bliss; nay, they can be completely free from the bondage of *Māyā*; but they can never become Lords of *Māyā*. The power of creating, sustaining and destroying the universe inheres in God alone, who is eternally perfect. It is in this sense that we can affirm that a *Jiva* can become one with *Brahma*; but he cannot become God or *Paramāśvara*. Śaṅkarācārya in his commentary on the aphorism 'जगद्रथापातजैर्' (IV. iv. 17) of the *Brahma-Sūtras*, says:—'जगदुत्पत्त्यादित्वापारं वजयित्वा अन्यदणिमाद्यात्मकं ऐश्वर्यं मुक्तानां भवितुमर्हति, जगद्रथापास्तु नित्यसिद्धस्यैव ईश्वरस्य'.

"Of course, powers other than that of creating, sustaining and destroying the universe, such as *Ānimā* (the power of

reducing one's body to the size of an atom) exist in perfected souls; but the power of creation, etc. of the universe inheres in God alone, who is eternally liberated."

Even Siddhis (powers) like *Animā* and so on are not possessed by all Siddhas, *Jñānis* and *Bhaktas*. Only those who have attained perfection through the path of *Yoga* acquire these Siddhis, but all these powers are limited. They all belong to the domain of *Māyā*. God is the Lord of *Māyā*. He has control over *Māyā*; it is His own Energy. He can manifest much more marvellous and astounding Siddhis than the eight Siddhis mentioned in *Yoga*. Siddhis like *Animā* and so on constitute only an infinitesimal part of the powers or Siddhis possessed by God. Yogis can produce gross forms by welding together atoms created by God and resolve such forms into their constituent atoms and use the atoms at will. They cannot, however, create new subtle elements. They can have an unfailing will-power. They can use fire, water, poison, etc., at will, but all these things lie within the domain of *Māyā*. As a matter of fact, every *Jīva* in this world exercises the functions of creation, preservation and destruction in his own sphere. To make a thing, to preserve it and to destroy it, these are included in the process of creation, preservation and destruction respectively. Ordinary *Jīvas* possess this power in a very small measure, while Yogis develop it to an enormous degree by dint of their *Sādhana*. We can say this much that perfected Yogis may be ranked next to God in this matter, but their powers are very insignificant in comparison to those possessed by God.

A *Jñāni*, on the other hand, bears an attitude of indifference towards these things; for in his eyes there is nothing except *Brahma*. Why, then, will a *Jñāni* seek to acquire these powers? Similar is the case with the devotee (*Bhakta*). He surrenders himself at the feet of his

beloved Lord and knows no one else. The blessed will of the Lord alone is full of blessings to him. He, too, therefore, does not hanker after these powers. How can one acquire a thing which he does not aspire for? Even supposing that a perfected *Yogi* or *Jñāni* or a loving devotee of the Lord attains such powers as a matter of course, they are as good as unacquired; for they are of no use to him. No instance is forthcoming in the history of the world of any superman having by dint of his own power done something on the lines of the creation programme of God or having given practical proof of his divinity. Even if any one does possess such powers, they are always dependent on the Divine Energy. No one can do anything in opposition to the Divine will. According to the anecdote given in the *Kenoṣanīṣad*, even the Wind-god and the Fire-god cannot blow or burn such a trifling thing as a straw. Every single activity of the phenomenal world created by *Māyā* is always subject to the control of God, the Lord of *Māyā*. The whole operation of the universe has been going on in a regular and systematic way under the control of one and the same *Sakti*, and under one and the same law. No dispensation falling under the category of creation, preservation or destruction ever deviates from the fixed laws. No one can interfere with the will of God, who is the Lord of the universe. Supermen exercise or enjoy the powers acquired by them through Yogic practices, only under the subordination of the Divine will. Having known the Divine will through their transcendental vision they act according to the same. That is why they never experience the bitterness of failure.

Supermen, though approaching God in *Yoga*, wisdom, love and bliss, are always at His beck and call. It is altogether impossible for them to use their powers against the Divine will. For they know that God Himself is operating through

वाचः संस्कारमाधाय वाचः स्थाने निवेद्य च ।
 विभज्य बन्धनान्यस्याः कृत्वा तां छिन्नबन्धनाम् ॥
 ज्योतिरान्तरमासाद्य छिन्नग्रन्थिपरिग्रहम् ।
 परेण ज्योतिषैकत्वं छित्वा ग्रन्थीन् प्रपद्यते ॥

Aids in realizing this *Sabda-Brahma* are
 प्रणवोपासन ('नेदिष्ठं ब्रह्मणो यदोङ्कार इति ।'), *Yoga*, and
 correct speech. This is the philosophy
 of *Sabda*.

‘क खिदस्याः परमं जगाम ।’

Veda and Vedānta.

By Nakuleshwar Mozumdar, B. A., B. T.

What is the *Veda*? The word *Veda* has been derived from the root 'विद्' (to know) and, therefore, means Knowledge. But what kind of Knowledge is *Veda*? There are two currents of knowledge—one gross and the other fine. The former proceeds towards the gross, the grosser and the grossest and the latter has found its way towards the fine, the finer and the finest. Thus, from the finest condition, the stock of knowledge has gradually assumed the grossest form, and this vast stock of knowledge is called *Veda*. Hence the Śāstric dictum 'वेदा अनन्ताः'—the Vedas are endless. Hence again they cannot be exhausted by study. The Vedas do not consist of merely four books. *Rik*, *Sāma*, *Yajus* and *Atharva* are the names given to the Vedas and this means that in these four volumes the vast stock of knowledge has been compressed in a condensed and subtle form. Hence they are regarded as the 'Crest-jewel' of the inexhaustible store of knowledge and enjoy the title of *Veda*. From this fine current of knowledge have flown all grosser currents. Those who hold these four books alone to be the *Veda* and exclude all other knowledge from it do not know what *Veda* is. There is no limit to the *Veda*, it is limitless. The *Veda* is the Knowledge-aspect of the limitless and formless *Brahma*. The phrase 'Vedas with their Angas and Upāngas' is a household word with us, but what do we mean by it? I have a body or limbs; but I am

not the body only, I am something distinct from it. I am a *Dehi* (embodied soul) because I have a body. To know what and who I am, I must first know my body or my limbs. Then can I know the indwelling 'I' as distinct from the body. Thus, if you do not know me and my limbs and parts, you do not possess a complete knowledge about me, you have not known me thoroughly. Similarly, the *Veda* has certain Angas and Upāngas (auxiliaries and sub-auxiliaries), but on that account these alone are not the *Veda*. The *Veda* is *Brahma* and is distinct from the Angas and Upāngas, which are the different parts of the body of the *Veda*. One does not know the *Veda* fully unless one knows these parts and sub-parts. In order to know me, you have to know my body; similarly, to know the *Veda* you must know the Angas and the Upāngas first and foremost; there are six chief Angas of the *Veda*:—(1) *Sikṣā*, (2) *Vyākaraṇa*, (3) *Nirukta*, (4) *Jyotiṣa*, (5) *Kalpa*, and (6) *Chhandas*. Of these *Sikṣā* is said to be the nose of the *Veda*; *Vyākaraṇa*, the mouth; *Nirukta*, the ear; *Jyotiṣa*, the eyes; *Kalpa*, the hands and *Chhandas*, the feet. Besides these six Angas, there are certain Upāngas also. The *Veda* is *Sānga-Upānga-veda*, because of these Angas and Upāngas.

Now let us see why *Sikṣā* has been called the nose of the *Veda*. We carry on our respirative activities through the nose and die if this activity of the nose ceases. It may be contended that we do

not actually die if we carry on the activity through the mouth and not through the nose. Respiration is a function of the nose. If the mouth does the work of the nose, it no longer remains a mouth, but converts itself into a nose. Man does not die if his hand, feet, eyes or ears cease functioning; but he certainly dies if the nose ceases to function. Hence the nose is the most important of all organs. In the same manner, of all the Angas and Upangas of the Veda, *Sikṣā* is the most important. Now let us see to what part of the body is the breath taken in through the nose. It is taken to the heart encased within our chest. The heart is the centre of the body and the way which leads to that place is the nose, there being no other path. Similarly, if we want to penetrate into the interior of the temple of Vedic lore, into the heart of the Vedas, we have to resort to *Sikṣā*; *Sikṣā* alone is the passage to it. Hence is *Sikṣā* styled its nose. Similarly, there is sufficient ground for calling *Vyākaraṇa* the mouth of the Veda, *Nirukta* its ear, *Jyotiṣa* the eyes, *Kalpa* the hands, and *Chhandas* the legs.

Now let us see what are the contents of *Sikṣā*. The science dealing with that highest principle which alone is worth studying, by knowing which all branches of knowledge are mastered, beyond which there remains nothing more to be learned, is called *Sikṣā*. Now what is that highest principle? The science of the alphabet is that highest principle. How to pronounce correctly the letters 'अ', etc., and how the letters 'अ' etc. have gradually evolved out of the letter 'अ' and how all the things of the world have come out of the letters 'अ', etc., in the same way as a child is born of its mother,—all these topics have been discussed in *Sikṣā*, the science of letters. The science of letters is the root of all sciences. One who does not know the science of letters cannot know the science of words and sentences and cannot attain true knowledge. He who properly knows

the science of letters knows every other science very easily. True, you have studied in your childhood अ, आ, इ, ए, etc. in primary schools, but you have not seen their perfect form as yet. When you fully comprehend the science of these letters, you will in all humility accept that you have not fully learnt the alphabet as yet. To those athirst for knowledge the main subject of study is the *Sikṣā-Sāstra* or the Science of letters. Hence is the science called *Sikṣā*.

The Vedas with their Angas and Upāṅgas are the basis of all Sciences or all branches of knowledge. All branches of knowledge of all countries have originated from the Veda. From the Veda have sprung up all kinds of Knowledge—mediate and immediate. Modern Chemistry and Physics are but an elaborate and detailed treatment of the truth contained in one single *Mantra* or part of a *Mantra*. Ignorant people think that these sciences have discovered a number of new truths. But one who is truly learned, who is a *Vedavit* (knower of the Veda) knows that they have not been able to discover any new truths. None of their discoveries are absolutely new. They have been stated and restated by the Veda from age to age. Therefore, in whatever form knowledge is revealed in any part of the globe, it cannot be contrary to the Vedas. No book can be written without resorting to the Vedas. Authors of all countries, whether they understand the Veda or not, must take to the Veda, if they want to write books. What they do is to elaborate in greater detail and express in a lucid manner what has been expressed in a word or two by the Vedas. We will thank him for his industry. We will undoubtedly speak highly of his efforts a hundred times. But, if he understands the language of the Vedas, he will come to know by their study that he has not discovered anything new. Then will all his pride be humbled. Hence it is quite natural for all progressive nations of the world to bow

in all reverence and humility to the Vedas and honour them.

We have tried to show what Veda is. Now let us see what is meant by Vedānta. It is generally thought that the study of the Veda terminates with the study of Vedānta. But that is not true. The Veda is limitless, hence how can there be a limit or end of the endless Veda? If the Veda has an end, the limitless Veda becomes limited, the infinite Veda becomes finite. This will be a contradiction in terms. Hence we should find out the true import of the word *Vedānta*. It is a compound word of the *Saṣṭhi-tatpuruṣa* variety and, when expounded, stands as 'वेदान्तं अन्तः'. The word 'अन्त' here means near or proximate and hence Vedānta means near the Veda. You will approach the Vedic lore by studying Vedānta; you will know full well the theoretical part of the Science of Veda.

We must remember that the knowledge of the Science of Veda cannot be acquired merely by approaching near it. Knowledge cannot be acquired merely by standing on the coast of the limitless ocean of Knowledge. We shall have to stoop down to touch its waters, and to have a dip into it. These are *Dhāraṇā*, *Dhyāna*, and *Samādhi*. Mere reading of books will not do in this case. What is required here is assimilation, practical *Sādhana*, or, in other words, *Yoga*. We should begin the practice of *Yoga* along with our Vedic studies. Vedic Knowledge does not consist in book-learning, it is intuitional knowledge or direct perception (योगज्ञान). Therefore, while studying the Vedas, you must receive instruction in Vedic lore from your *Guru* (preceptor) and practise *Dhāraṇā*, *Dhyāna* and *Samādhi*. Thus, by practising *Yoga* you will gradually be able to proceed from *Vaikhari* to *Madhyamā*, from *Madhyamā* to *Paśyanti* and from *Paśyanti* to *Parā*. Then will Vedamātā reveal Herself to you in your *Samādhi*. During this *Samādhi* a prideless *Sādhaka* acquires know-

ledge of the entire science of Veda by the grace of Vedamātā. And, if you cannot practise *Sādhana*, you will remain tied for ever to same gross part of knowledge, as is the case with the students of our modern schools and colleges. With that knowledge you cannot be really happy.

The Veda is the Science of sciences. Ṛṣis alone discovered the Veda, the great science. They were votaries of Knowledge and therefore succeeded in attaining the highest position in this world. They did not derive their knowledge from books. They were Yogis and their knowledge was of the intuitional type. Every one of them was both *Vedavit* and *Vijñānavit*. Therefore they could bring the impossible into the region of possibility. They were omnipotent and omniscient.

No nation can be great without cultivating knowledge. It is by a little culture of knowledge that the Western world has become so progressive to-day. Neglect of knowledge, on the other hand, has brought about the downfall of the East. A country has progressed in the same proportion as it has won the favour of Vedamātā. Therefore, nations which are desirous of progress cannot do without paying their homage to the Veda.

In conclusion, I have to submit that both the Eastern and Western worlds should serve Vedamātā. The West has made a very great progress in the gross branches of knowledge. Now, let it proceed on the path of fineness and make itself useful by imitating the *Sādhana* of the hoary East. Modern East has not been able to make much progress on the gross line of knowledge, after the manner of the West. Hence let it proceed a bit towards the grosser side of knowledge by following the West. When it finds that their thirst for knowledge is not in any way appeased by proceeding on the gross line of knowledge, then will it, of its own accord,

march on the path of subtlety, because the outgoing tendency never becomes ingoing unless something checks its free play. Then will the East remember its rich hermitage and will again be gratified by pursuing the finer path of *Jñāna* by adopting the course of *Sādhana* of the

Ṛṣis of sacred memory. May the East and the West make the entire Universe more and more an abode of peace from day to day by diffusing the peaceful rays of the Light of Knowledge with the good grace of the Merciful Vedamātā. This is our prayer at the feet of the Lord.*



The Secrets of Vedānta.

~~~~~By B. R. Vinayek.

**I**n the prehistoric period, when only the Greeks and Arabs had access to this sacred land of the Ṛṣis, where an ordinary peasant possessed so much Knowledge of *Puruṣa* and *Praṇṇīti* (Spirit and Matter) that even the best minds of Greece recoiled from visualizing it, there existed a beautiful town, at the banks of the river Sutlej. It was eight miles in length and one and a half miles in breadth and consisted of about 500 towers and 164 gates. Inside the city, in an orchard full of blossoms, there resided a *Ṛṣi*. Instead of the insipid world that he had forsaken, he built up for himself a new one, neither created by any god nor by any man. He advocated, by his calm and quiet behaviour, an ascetic seclusion from the cares and turmoils of the world as well as from its sights and sounds. He was a superior man, who liked to keep himself unknown. A clever merchant carefully hides his riches in order to make an impression upon others that he possesses nothing. The sage of perfected virtue has the looks of ignorance on his face.

One day, he attracted the attention of the celestial sage Nārada, who happened to look at him from above while passing through the air. Descending on earth, he went up to the above sage in the said orchard. An interview took place, which disclosed the Secrets

of Vedānta, a remnant of some true tradition, in the following paragraphs:—

(1) Man recognizes the subtlety of "the Mysterious", but he does not know whence "the Mystery" springs up.

(2) Mercilessness is the greatest mercy of "the Unseen". Absolutely impartial, "the Unseen" appears most partial.

(3) The Everlasting begets Everlasting. Easy living and quiet dying are the attributes of the virtuous. They do not confuse the Essence with mere shape and size.

(4) The mind of man loves stillness, but his desires draw it away. One who dismisses desire looks within, and in his mind there is no mind; he looks at his form and in his form there is no form; he looks further and observes nature, and in nature there is no nature.

(5) When he understands one, two, three, he sees a void; but, when he would note the void, there is nothing to make a void. Although the void is nothing, the nothingness of this nothing is also nothing; and, when the idea of the nothingness of nothing has disappeared, there is profound and constant silence. When this silence is so profound

as to admit of no further Silence, how can desire arise? When desire cannot arise, there is genuine rest.

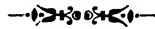
(6) Ponder the way of the Unseen; acquiesce in Its evolution. There are Five fingers in the Unseen; whoever knows these, prospers. They exist also in man; from man they spread through the world. Pantheism, Monism, Dualism, Deism, and unqualified Monism—these are certainly the five fingers pointing to the same *Brahma*.

(7) According to the practical tenets of the celestial sage Nārada, pantheism consists of three; Monism, of only one; Dualism, of two; Deism, of 1:2 and Unqualified Monism, of zero.

(8) Humility is the root of honour; lowliness is the foundation of loftiness. A great country is lowly. Everything under heaven blends with it. It is like the female, which at all times and in every place overcomes the male by

her quietude. Than quietude there is nothing that is more lowly. Therefore, a great state gains the smaller state by yielding; while the smaller state wins the greater by submission. In the one case lowliness gains adherents; in the other, it procures favours.

(9) Vedānta is the secret knowledge of the Beloved and hence is the philosophy of Love, pure and simple. *Vivartavāda* and *Māyāvāda* are like two penetrating eyes to discern the Real, the hidden side of the Real. On the forefront of the real vision stands the most beautiful figure of the Beloved proclaiming the silent message of Love. Whosoever is not ready to suffer all and to stand resigned to the will of his Beloved is not worthy of being called a lover. It is to be carefully noted that everlasting peace belongs only to those serene and saintly men who find God in their innermost being.



## Jivanmukti.

Though ever moving about in the world of experience, the whole of it exists not for him;—the all-pervading ether-like consciousness alone subsists. Such a one is called *Jivanmukta*. The expression of his countenance neither flushes nor fades under pleasure or pain; he stands unmoved, whatever may come or go. Such a one is called a *Jivanmukta*. Though acting after every feeling, such as love, hate, fear and the like, he who stands unaffected within, like the *Akūṣa* is said to be the real *Jivanmukta* (liberated while yet in life). He whom the world finds no cause to fear, and who is never afraid of the world, ever beyond joy, and jealousy, and fear, is said to be the real *Jivanmukta*. With the woes of this world laid entirely at rest, he who, though full of all learning and art, is yet without any; who, though with mind, is without it, is said to be the real *Jivanmukta*.

—Yogavasishtha.



# Baseless Antagonism between Bhakti and Vedanta.

By Kaladhar Tripathi.

**T**he main theme of Śrī Kṛṣṇa's teachings in *Srīmad Bhagavadgītā* is Devotion to His person. In the same holy book He says, "I am the author of *Vedānta*." This removes the false impression existing in the minds of some that the schools of *Bhakti* and *Vedānta* have two different protagonists. The doctrines preached in *Vedānta-Darśana* regarding *Brahma*, Creation, Salvation and Soul are found echoed in the *Bhagavadgītā* and are acceptable to Bhāgavatas (followers of the *Bhakti* school) alike.

Before comparing the doctrines of *Bhakti* and *Vedānta*, it is necessary to define *Bhakti* and see what *Vedānta* stands for.

(1) *Bhakti* as described by Sage Nārada is "Supreme Love to some one",\* obtaining which man rejoiceth in the Self (आत्मतमो मयति).

(2) Śāṇḍilya in his *Bhakti-Sūtras* describes it as "intense love for God (ईश्वर)".

(3) The *Māyūkya Upaniṣad* says that one who plays with the *Atmā* (Personal God), rejoices in the Self, is the best of all the knowers of *Brahma*.

The same thing is mentioned in the *Bhagavadgītā*: "The man who rejoiceth in the Self ( *Atmā* ), is satisfied with the Self, and is content in the Self, for him verily there is nothing to do. ( III. 17 )"

*Vedānta-Darśana* by Mahārṣi Vedavyāsa starts with an enquiry after *Brahma*, i. e., *Sachchidānanda* and describes the ways and means of attaining *Paramānanda*, that is, supreme Bliss or final Beatitude.

*Brahma*, *Īśvara*, and *Atmā* connote one and only one Being\*, the Universal Soul or Oversoul or Personal God, whatever you call Him.

*Brahma and Īśvara*  
(i. e., Absolute and  
Personal God)

The two renowned commentators of the *Vedānta-Darśana* interpret *Brahma* in different ways. It may be mentioned here that *Vedānta-Darśana* describes *Brahma* as that from which the creation, etc. (i. e., creation, subsistence and dissolution) of this world proceed.

(1) Śrī Śāṅkarāchārya, in the words of Dr. Thibaut, interprets *Brahma* as below:—

"The Supreme Being or *Brahma* is absolute; whatever there is, is *Brahma*. *Brahma* itself is absolutely homogeneous, so that all differences and plurality must be illusory."

(2) Śrī Rāmānujāchārya, on the other hand, says: "*Brahma* is all-pervading, all-powerful, all-knowing, all-merciful. The matter and soul (*Chid-achid*) constitute the body of the Lord."

"Both of them teach *Adwaita*, i. e., Monism. But Śrī Śāṅkarāchārya's *Brahma* is in itself impersonal, a homogeneous mass of objectless thought, transcending all attributes; personal God it becomes only through its association with the unreal principle of *Māyā*; so that, strictly speaking, Śrī Śāṅkarāchārya's Personal God is Himself something unreal, while Śrī Rāmānujāchārya's *Brahma* is, on the other hand, essentially a Personal God, all-powerful, all-wise, ruler of a real

\* 'सा कस्मै परमप्रेमरूपा'

(Nārada-Sūtras 2)

\* The Highest Lord (Parmeswara) must be understood as the Self (vide Br. Up. I. iv. 10).

world, permeated and animated by His spirit."

But Śrī Śaṅkarācārya accepts Personal God, as is clear from his commentary on the last aphorism of the *Vedānta-Darśana*. The aphorism says:—

"There is non-return according to Scripture." The city of *Brahma* (Aparājita) and Personal God are mentioned in the commentary of this aphorism; when the devotee reaches there, he does not return.

"*Srīmad Bhagavadgītā* represents a fusion of the *Brahma* theory of the Upaniṣads with belief in a Personal highest Being—Kṛṣṇa,—which in many respects approximates very closely to the system of Bhāgavatas (followers of *Bhakti-Mārga*)."

"Goswami Tulasidas, author of *Rāmācharitamānasa* lays no stress on the distinction between an Absolute *Brahma*, inaccessible to all human wants and sympathies, and a shadowy Lord whose very conception depends on the illusory principle of *Māyā*, as Śrī Śaṅkarācārya interprets, but loves to dwell on the delights of devotion to one All-wise and merciful Ruler, who is able and willing to lend a gracious ear to the supplications of the worshippers."

Thus *Vedānta-Darśana* gives ample scope for a Personal God as interpreted by Śrī Rāmānujācārya and Śrī Śaṅkarācārya and gives no room for the assumption that it stands in antagonism to *Bhakti-Mārga* or *Saṅga-Upāsana*.

Again, there is hardly any difference between the Salvation of the *Bhāgavatas* and that of the *Vedāntis*. According to Śrī

Śaṅkarācārya, absolute merging of the individual soul in *Brahma* is final Beatitude (*Mukti*); while, according to Śrī Rāmānujācārya, *Mukti* means the passing of the soul from the troubles of earthly life into the kingdom of God or paradise, where it enjoys perfect bliss for ever.

The holy *Gītā* has harmonized both the ideas in a beautiful way. Bhagavān Śrī Kṛṣṇa says:—

"By Devotion to Me alone I may thus be known and seen in essence and entered into" (II. 54). This synthesis again appears in the last chapter, where Supreme Devotion (*Parā Bhakti*) and the highest state of wisdom (*Parā Jñāna-miṣṭhā*) have become complementary. "By Devotion he knoweth Me in essence, who and what I am, and, having thus known me in essence, he forthwith entereth into the Supreme." Here *Jñāna* and *Bhakti*, that is, Knowledge and Devotion have become inseparable. So also in the 7th and 13th chapters *Jñāna* and *Bhakti* are not separated.\*

It is this Doctrine of the *Gītā* that reconciles all the differences among the philosophers and commentators on the ways and means of attaining Salvation.

Besides, *Vedānta-Darśana*, *Srīmad Bhagavad-gītā* and *Rāmācharitamānasa* are at one in explaining creation and soul. The *Vedānta-Darśana* mentions that the Creation is merely a display of His (Personal God's) sportive nature, which is also accepted by the Bhāgavatas.

As regards Soul, the *Vedānta-Darśana* has quoted several opinions. † Its own opinion is however expressed in II. iii. 43 which

\* (1) Fourfold in division are the righteous ones who worship (*Bhakti*) Me. Of these, the wise (*Jnani*) is the best. (*Gītā* VII, 16-17)

(2) Unflinching Devotion (*Bhakti*) to Me by Yoga, without other objects,—that is declared to be the wisdom (*Jnana*); all against it is Ignorance. (*Gītā* XIII, 11-12).

† The different Doctors of Vedānta Philosophy have expressed their opinions about Soul, as mentioned in the *Vedānta-Darśana*, which will be interesting to the readers of the 'Kalyana-Kalpitaru'.

(1) "Kasa-Kṛitana upholds the doctrine that the Soul is absolutely non-different from *Brahma*, which in some way or other presents itself as the individual soul."

(2) "Andulomi, on the other hand, teaches that the soul is altogether different from *Brahma* as long as it has not obtained final release, after which it merges into God."



says: "The Soul is a part of the Lord". The same thing has been stated in *Srīmad Bhagavadgītā* and *Srī Rāmācharitamānasa* as follows:—

"The individual soul in this body is My eternal fragment (*Anśa*).

(*Gītā*)

"The immortal Soul is a fragment (*Anśa*) of God, eternal, intelligent and pure, and a mass of innate bliss."

(*Rāmācharitamānasa*)

Our Vedāntis studied Nature, Soul, and their relation to God, and evolved a philosophy to satisfy human reason. As *Brahmaṣāstrīyā* is not a subject which can easily be grasped by everybody, stages for its attainment have been described to suit the Adhikārī's nature, which lead people to believe that they are conflicting with each other.

Now I want to refute some allegations brought against Vedānta in order to bridge the gulf that is created between *Bhakti* and *Vedānta*.

(1) It is said that *Vedānta* is a subject for those who have renounced the worldly life and become Sannyāsīs. This idea has got so deeply rooted that some assert that Arjuna was not taught *Vedānta* or *Brahmaṣāstrīyā*, although the term has been used for the Scripture itself and repeated at the end of each chapter. Had

(3) According to Asmarathya, the soul stands to *Brahma* in the relation of the *edukhedha*, i. e., it is neither absolutely different nor absolutely non-different from it, as sparks are from fire."

So, where the ancient Vedāntis disagree among themselves on points of vital importance such as the nature of the soul, the *Gītā* removes the differences in a subtle manner, describing Soul as 'परा प्रकृति', 'कूटस्थ' and 'ममेवांश'.

(a) परा प्रकृति—"Know My other nature, the higher, the life-element."

(b) कूटस्थ—"The unchanging is called the indestructible."

(c) ममेवांश—"A portion of Mine own Self transformed in the world of life into an immortal Spirit."

The Lord finally asks Arjuna to know Him to be the Knower of the Field in all Fields.

it been so (as above asserted), he would have changed his *Gāṇḍīva* bow into a bowl, a sign of a Sannyāsi. The fact is that both the Vedānta and the *Gītā* have their source in the Upaniṣads, where we find the very famous *नामिनेतिविद्या*, as mentioned in the *Kaṭhōpaniṣad*, taught by Yama, who is a householder. The two famous Upaniṣads, viz., the *Chhāndogya* and *Bṛhadāraṇyaka* bear witness to the fact that Yogi Yājñavalkya and Raja Janaka used to have plenty of discourse on the *Brahmaṣāstrīyā*, but they neither renounced the world nor became Sannyāsīs. The author of the *Vedānta-Sūtras*, Śrī Vedavyāsa, is nowhere mentioned as a Sannyāsi. Thus the idea that the Vedānta is meant for Sannyāsīs is based on a wrong and false notion. On the contrary, Vedānta was and should be read by householders as well.

(2) Some allege that Vedānta is a dry and uninteresting subject (Absolute *Brahma* is *Nirasa*); but it is not so.

Firstly, *Vedānta* deals with *Brahma*, which is truly described as All-truthful, All-blissful, and All-beautiful (सत्यं शिवं सुन्दरं). To realize these qualities of *Brahma* can hardly be called *Nirasa* (without joy).

Secondly, the Upaniṣad further says: "He is Joy incarnate" (सो है सः).

Thirdly, *Brahma* is also described as *Sachchidānanda*\* (Pure being, absolute consciousness, and perfect bliss). It is the unity underlying varieties, such as Creation, Soul, etc. Therefore, it is a realization for Supreme delight and bliss.

Thus, Milton says:—

"How charming is the Divine philosophy,  
Not harsh or crabbed as the dull fool supposes,

\* Vide Sankara's Commentary on I. i. 12.

'आनन्दमयोऽभ्यासात्'

"The Self consisting of Bliss (is the highest Self) on account of the repetition."

*But musical as Apollo's flute,  
In perpetual feast of Nectar,  
Where no crude surfeit reigns."*

That our *Vedānta*, which is highly developed, is not considered as charming and delightful by our Indian friends, is really strange ! All the more, for our *Vedānta*, in the words of Elphinstone, deals with the being and nature of God, which was seen by Ṛṣis and not perceived even by the loftiest intellects in the best age of Greece. It is a solace of Schopenhauer's life and many renowned western philosophers have opined that the Indian Philosophy is a far more perfect science than the European one. Schlegel goes further and says:—

"Even the loftiest philosophy of the Europeans, the idealism of reason, as is set forth by Greek philosophy, appears, in comparison with the abundant light and vigour of oriental idealism, like a feeble promethean spark in the full flood of heavenly glory of the noon-day sun, faltering and feeble and even ready to be extinguished."

Therefore, the conclusion is that neither there is any truth in the general belief that *Vedānta* is devoid of Love and Devotion to God nor the subject is dry and uninteresting, nor it is meant for the Sannyāsis only, but it is a solace to all human beings, irrespective of caste and creed, who dedicate all their actions to their Supreme Master\* ( परम गुरु ), whereby, through His grace, the sins are washed away and the soul is made worthy and fit to realize Him, the Universal soul, the Oversoul, Absolute and Impersonal.

Thus, there is hardly any difference between *Bhakti* and *Vedānta* and all so-called antagonism is certainly baseless, for both come to the same conclusion, viz.,

( a ) A devotee merrily sees the world† as full of bliss and looks upon it as an image of his own Lord, who is pervading everywhere.

( b ) The *Vedānta* says: "All is *Brahma*".

( c ) The *Gītā* says: "All is *Vāsudeva*".

## The Substratum of All.

The ocean is the one resort of all water; the skin is the ultimate sphere of all touch; the tongue is the one ground of all tastes; the nose is the one basis of all smell; the eye is the one field of all form; the ear is the one place of all sound; the mind is the one source of all ideas; the heart is the one fountain of all knowledge.....the Word is the one truth of all the Vedas;—even thus is it the one fact of all and every being. Put a lump of salt in water, it melts into the water of which it came; you can never grasp it afterwards; it is all salt, every drop of water you may touch. So indeed, Oh dear one! is this great, endless unlimited Being—all thought. (The universe) coming of this melts away into this; and, being thus lost, loses all distinction whatever.

—*Bṛihadaranyaka Upanishad.*

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\* God ( *Ishwara* ), Vide *Yogadarsana* 1. 24.

† 'ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।'

( *Isopanishad* )

# Unnatural Civilization.

By Bhagvati Prasad Singh, M. A.

The maxims "All that is, is best" and "Nothing is that errs from the Law" are perfectly true from the Vedantic point of view, which does not look at things from a narrow angle of vision, but construes things from the point of view of the eternal and universal good. There are, however, two phases from which the question may be viewed. The first is pessimistic or fatalistic, while the second is optimistic and correctly self-confident. Let us consider the present-day so-called progressive civilization from the above two points of view.

The majority of people appear to be so much stupefied, as it were, by the glamour and outward appearance of the existing state of things that they firmly believe the present civilization to be truly great. For them the above question does not arise. But those among them who patiently and dispassionately think over the real nature of things as they stand at present, do admit that there is something radically wrong with this civilization. In their opinion, however, there is no use worrying one's self with this matter. It is impossible to change the order of things. They think that the best thing is to shut one's eyes and drift with things as they proceed. This last is what I call the pessimistic school of thought. On the other hand, there are a few persons who believe that things as they exist must be put right with all effort. It is true that it will take a long time to restore the correct mode of living, but that does not mean laying down the tools in utter hopelessness. The present-day human psychology as well as growing poverty and the consequent misery of the masses are factors which can prove of

the greatest help in removing the curtain of complacency towards the existing state of things. This is the optimistic school. And I think this school is gathering strength day by day. I propose to view certain phases of the present state of things from this optimistic point of view.

The radical defect with the existing civilization is that it caters not for human comfort and correct living, but for the expansion of business. The god of the day is Mammon and for his convenience man is treated like a tool or machine. The increasing over-crowding in cities and the disappearing simple life in open country are the natural consequences, and I think every patient thinker will admit the correctness of Oliver Goldsmith's ideas expressed in his masterly poems *The traveller* and *The deserted village*. Life in cities has become as unnatural as it could be, and it is bearing fruit in the forms of lowered vitality, shorter stature, growth of diseases, absence of real happiness in spite of wealth, and other allied troubles. It is, therefore, the duty of every philanthropist to try to draw the attention of people to the nightmare which holds them in her clutches, and to devise means whereby more natural modes of life may be restored.

In cities almost all the gifts of nature have got a makeshift counterpart and, although the generality of the enchanted masses hug these counterparts with the greatest satisfaction, the real nature of these unnatural counterparts does have its ultimate bad effects; for Nature never forgives any transgression against its laws. For instance, almost all the essentials of life—air, water, light, heat, eatables, locomotion and the

like exist in unnatural and generally unscientific forms. Let us look at some of these.

There is a purpose in the existence of the different seasons and any attempt to defy them brings trouble in the end. Our open-air country life makes us used to the rigours of heat as well as cold, and we feel the bracing effects of either. But in cities attempts are made to defy both heat as well as cold. The result is that there are too frequent cases of cold-in-the-head, bronchitis, pneumonia, heat-stroke and the like. In fact, the nerves are made too weak to bear the effects of these climatic changes, so that they give way at the slightest disturbance. Persons who have become used to the almost constant use of the electric or the oil fan will exhibit the most pitiable fidgeting when deprived of the same for some time. In fact, if we study the *Āyurveda-Śāstra*, we shall find that the air generated by the motion of the various metallic plates as well as wooden planks, has a different effect in almost every case. The air generated by date-palm leaves is far too different from that produced from the iron blades of a fan. But who cares to consider this subtle but far-reaching difference? Give them air to defy heat, so that they may do more work; it is immaterial what the ultimate effect of such air may be. Similarly with drinks. I know of a number of cases in which people have not tasted pure water for years together. Leaving aside intoxicants, they have hot drinks like tea, coffee, cocoa; and cold ones like soda, lemonade and the like. The debilitating effect of these hot drinks and their intoxicant properties are now becoming known to people, but habit does not permit them to escape their clutches. Imagine an Indian taking burning hot tea at mid day in the hottest month of June in northern India. Do you think that can ever do him good? But you will see hundreds or thousands of such cases at Railway stations and other places almost every day. And how would you relish

tasting a little coal-tar when you feel your tongue parching with heat and thirst? I am sure, you would laugh at the idea. But, in fact, millions of beings are doing that every day. For the saccharine or sugar mostly used in these sweet aerated drinks is nothing but a different form of coal (or its product coal-tar). And most of the scents as well as tints, too, are made of the same noxious material. But people fondly utilize these with the greatest relish.

Gentlemen laugh at the use of a fresh twig for cleaning the teeth, and they call it "chewing the stick." But they have not the least hesitation in using the tooth-brush with all its horrible propensities. Medical science would show that it is of the utmost importance that a tooth-brush which has once been used should be thoroughly disinfected or sterilized before it is used again. And some doctors say that such tooth-brushes must be kept submerged in carbolic lotion for 24 hours. But who minds all this? And the result is increasing pyorrhea and other diseases of the teeth. It is doubtful whether many persons clean their tongue at all after brushing their teeth.

The artificial electric light is not only too glaring and ultimately injurious to the eyes; it also affects the weather conditions of the city. The system of supplying water through iron-pipes may look very convenient, but is it really good for health? Certainly not. How many times in its life-time are the water main or its distributaries cleaned from the inside? Probably never. And is water mixed with chlorine and other medical things a really healthy substitute for pure spring or river water? And what about the frightfully increasing consumption of ice? Most of the prevalent throat troubles may be traced to this habit. In a large number of cases the water used for making ice is not properly filtered or otherwise purified.

The increased use of scented hair-oils based on scentless paraffin oil, creams, vaseline and soap may easily be shown to be utterly unscientific in many respects. Most of these toilet requisites are prepared from coal, its various products or other equally impure materials. Can you ever think of getting strength in your eyes or rest in your brain through the use of such hair-oils? People may laugh at our old Indian oils, but I am sure they are more natural, scientific and at the same time marvellously cheap.

The flour that we get for our bread these days is not only very fine on account of the machine mill in which it is ground; it is also injurious in other respects. The flour as it comes down from the mill aperture is very warm, and, as a matter of practice, it is immediately filled into bags which are sewn up at once. The heat does not get time to radiate, and in due course it affects the taste as well as the properties of the flour. Compare this with the flour that we get in our villages far removed from the city life of the day. Similarly, the sugar that we get for our use may be looking very neat and clean. But is it really nutritious or wholesome? I am sure the use of indigo, alum, lime and other chemicals takes away a good deal of really useful material from the sugar-cane juice out of which this sugar is prepared. It is doubtful whether the existing Coimbatore or Java sugar-cane juice is equally good when compared with the juice taken out of the old Deshi variety of canes. Popular superstition has always remained averse to the use of this so-called refined sugar, and its basis is not wholly groundless.

The present means of speedy locomotion may look very good and useful, but are they really sound? There are people who doubt their intrinsic worth greatly. There is no doubt that this form of speedy transport does affect the nerves a good deal, to say nothing of contagion through constant contact with all sorts

of people and the spirit of hurry and haste that is a part and parcel of the system. And what about the tranquillity of the atmospheric conditions which are being constantly disturbed by the smoke and gases emanating from steam-engines, ships, petrol-driven vehicles, and the millions of kerosine lights? There was a time when the atmosphere used to receive the pure *Ajya-Dhūma* coming up from *Havana* and *Yajña* in almost all households. It is believed that the new malady known as the cerebro-spinal fever is due to the incessant dust raised by cars and buses in towns and the country.

The modern cultured man would laugh at the almost defunct *huqqa*, but there is not the least doubt that it was immensely more useful and less harmful than the strong cigars and cigarettes of the present day. The *huqqa* is believed by some to be the product of the Yunani Medical system. There cannot be the least doubt about the Yunani medicines being more humane and much more suitable than the violently strong allopathic medicines, the intrinsic value of which has now rightly begun to be doubted on account of the increasing prevalence of the homœopathic system. The ridicule showered by the French dramatist Molière on medical men following this allopathic system in his dramas is sometimes too true. Of course, this cannot be said about the present-day surgery, but how costly it is! And it is for the masses in general that such things are meant—not for a few rich people only. Recently a very eminent allopathic medical man delivered some very castigating remarks about the Ayurvedic system of medicine. But has he really studied the same with the attitude of a student of knowledge? Quinine may be an immediate specific for fever, but what about the numerous complications that its generally over-dosed use brings about?

Harmonium, gramophone, cinema and talkie have, as a matter of fact, struck at the very root of some of the finest arts

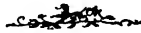
of the world. It will now be increasingly difficult to find men cultivating real taste in the fine arts of music and drama, or developing finer traits in them. The idea of Rāgas and Rāgins and their effects on the very atmosphere at fixed times will now disappear in the near future (as it has already commenced), but deeper students of acoustics will be able to tell us that this will in due course bring about the collapse of harmony even in the universe just around us.

No regard is now paid to using certain vegetables or fruits at certain fixed times of the year. It may look very well to have mangoes all the year round, but is it really to our good? Vegetables and fruits have connection with seasons and climate; and, for practical purposes, they are medicines for the ailments of the season naturally provided for by the far-seeing forces of Nature. There is not the least doubt that a correct use of these things will ensure the full span of life spoken about in our books. These things are meant not for taste only, but they have some other uses also. The increasing use of things like potato, cabbage and similar other vegetables, which consume sometimes raw manure of the most impure kind, is not really good from the point of view of the brain or the finer susceptibilities in man.

So-called scientific gentlemen show the greatest aversion to exposing their feet or washing their hands or feet just before as well as after taking food. But it can be proved from medical opinion that this habit helps in the palliation of the overstrung nerves at the time of taking one's food. The practice of gargling and cleaning the mouth thoroughly with water after taking food is fast disappearing. And the result is bad digestion, bad teeth and dirty manners. I do not want to say anything about the efficiencies of a vegetarian diet in preference to meat diet; the thing does not appear much disputed now.

The so-called birth-control is ostensibly given out as a remedy for over-population, but, in fact, it is believed to have given greater strength to immorality to spread with impunity.

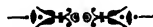
These are some of the phases of the present-day civilization. It is our duty not to apply a misguided Vedantic view of indifference to them; we ought to do our best to restore correct modes of living. They will not only bring peace and real prosperity to the masses, but they will also solve many of the thorny questions of the day, which are based on economic causes.



## The Videhamukta.

The *Videhamukta* neither rises nor sets, nay he is never laid at rest. He is not being nor non-being, neither near nor distant, neither 'I' nor 'thou'. He shines as the sun, he protects the three worlds appearing as Viṣṇu; as Rudra, he destroys all; he acts the Creator in the form of the lotus-born Prajūpati. Whatever is, whatever has been, whatever shall be,—every object in any one of the three forms of Time—he is that; he is everything. Oh best of knowers! when the *Videhamukta* takes on the form of the three worlds and all they contain, I believe him to have gone through the act of creation. If verily the three worlds do exit, let him by all means become those worlds; for in him the words "Three worlds" are, in truth, empty of all real content whatever.

—Yogavasishta.



# Computation of the Bhagavadgita.

By R. M. Shastri, Sahityacharya, Vedanta-tirtha, M. A., M. O. L.

According to the information\* preserved in verses 4 and 5 of *Adhyāya* 43 of the *Bhīṣma-parva* of a majority of the *Mahābhārata* editions, the computation of the *Gītā* amounts to 620 Ślokas for Keśava, 57 for Arjuna, 67 for Sañjaya and 1 Śloka for Dhṛtarāṣṭra. Thus the total number of Ślokas or the *Gṛantha-sankhyā* of the *Gītā* comes to 745. The above-mentioned information appears to be old enough, possibly as old as the *Mahābhārata* or the *Gītā* itself. But the actual number of verses in the *Gītā* does not exceed 700, in as much as we have 574 verses for Śrī Kṛṣṇa, 84 for Arjuna, 41 for Sañjaya and 1 verse for Dhṛtarāṣṭra. Except in the case of Dhṛtarāṣṭra, the number of verses of individual speakers differs in these two accounts; and, while the number of verses for Bhagavān Śrī Kṛṣṇa and Sañjaya shows a decrease, that for Arjuna shows an increase, as compared to the figures recorded in the *Mahābhārata*\* (*Adhyāya* 43).

This discrepancy is, however, more apparent than real. The term *Śloka* stands for a particular kind of metrical measurement consisting of 32 syllables. The *Gītā* contains two kinds of metres, *Anuṣṭubh* (of 32 syllables each) and, *Triṣṭubh* (of 44 syllables each). The former term is synonymous with *Śloka*. The surplus of *Triṣṭubh* stanzas weighed in Ślokas may solve our problems to a great extent. Again, the part played by Arjuna in the *Gītā* is mainly that of an interlocutor or a disciple; and verses 15—

31 and 36—46 of *Adhyāya* XI do not embody any questions or doubts expected of a disciple, but contain a *Stuti* (descriptive of the Universal Form of the Lord), which could not have proceeded from the mouth of Arjuna had he not been blessed with Divine vision by Bhagavān Śrī Kṛṣṇa, and which should, consequently, be regarded as due to the latter's grace. Therefore, these verses should be subtracted from the former's and added to the latter's account. Worked out in this way, our calculation gives

|                                    |            |
|------------------------------------|------------|
| 1 Śloka for Dhṛtarāṣṭra,           |            |
| 41 Ślokas and 24 syllables for     |            |
|                                    | Sañjaya,   |
| 57    "       "   16       "   for |            |
|                                    | Arjuna,    |
| 620   "       "   12       "   for |            |
|                                    | Śrī Kṛṣṇa. |

Total—720 Ślokas and 20 syllables.

Except for the total and the account of Sañjaya, these figures are almost identical with those recorded in the *Bhīṣma-parva* of the *Mahābhārata*, Arjuna having 57 Ślokas and 16 syllables and Śrī Kṛṣṇa, 620 Ślokas and 12 syllables. The fraction of a Śloka is to be left out in both cases.

The total valuation of all the prose colophons, repeated by Sañjaya at the end of the individual *Adhyāyas* (chapters) of the *Gītā*, yields 808 syllables or  $25\frac{8}{11}$  Ślokas more, which when added to his previous account (of  $41\frac{3}{4}$  Ślokas) gives us precisely 67 Ślokas, in all, for Sañjaya.

I have worked out this whole computation in full details elsewhere by means of exhaustive tables.

\* षट् शतानि सविशानि श्लोकानां प्राह केशवः ।  
अर्जुनः सप्तपञ्चाशत् सप्तषष्टिं तु सञ्जयः ॥ ४ ॥  
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ॥  
(*Mahabharata* XI. 43)

Thus, the result of our calculation tallies wonderfully with the ancient record about the computation of the *Gītā* preserved in the *Bhīṣma-parva* of the *Mahābhārata*. By fixing the size of the *Gītā* once for ever, this old record left no room for future additions. It shows that the verse—

‘प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।  
एतद्वेदिदुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥’

put in Arjuna's mouth at the opening of *Adhyāya XIII* in some editions of the *Gītā*, but not known to the Bhāṣyakāras, is certainly a later interpolation; for with it the total number of the *Gītā* and Arjuna's Slokas would be 746 and 58 in place of 745 and 57 respectively; that the prose colophons at the end of *Adhyāyas* form an integral part of the *Gītā* (i. e., of Sañjaya's narration of the

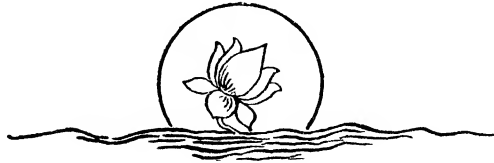
dialogue between Śrī Kṛṣṇa and Arjuna before Dhṛtarāṣṭra in reply to the latter's questions) and must, therefore, be included as such in its *pāṭha* (recitation); and that the short prose sentences, viz., धृतराष्ट्र उवाच, सञ्जय उवाच, अर्जुन उवाच and श्रीमन्मनुवाच, used severally by the author to introduce the speeches of his characters and amounting, in all, to 10 $\frac{3}{4}$  Ślokas at least, but surely not forming any part of ‘Sañjaya's narration to Dhṛtarāṣṭra’ could not possibly fall under the four headings of the settled computation of the *Gītā*.

Thus, the *Gītā*, forming part of the original *Mahābhārata* (which is proved by Prof. P. P. Subrahmanya Sāstri\* to have never consisted of less than 100,000 Ślokas), could not have existed originally in any form shorter than what this ancient computation shows it to have ever possessed.

## He am I.

Neither love nor hate, neither ambition nor illusion, neither pride nor the least tinge of jealousy, no good, spiritual or temporal, no desire, no liberation;—I am none of these, I am all bliss, all eternal consciousness. Holiness or unholiness, happiness or misery, incantation or holy pilgrimage, scripture or sacrifice,—none of these belong to me; not even the enjoyed, the enjoyer, or the sense of enjoyment; I am all bliss, all eternal consciousness. Death I fear not; father, mother, nay, even birth, I know not; relatives, friends I recognize not, teacher and pupil I own not;—I am all bliss, all eternal consciousness.

—Sankaracharya.



\* Vide Introduction to his edition of the *Mahābhārata* (Southern Recension), *Adi Parva* (published by V. Ramaswamy Sastri and Sons, 292 Esplanade, Madras).



# What is Vedanta ?

~~~~~By Kanshi Ram Chawla.

The term "Vedānta" is made up of two Sanskrit words "Veda" and "Anta". "Veda" means knowledge and "Anta" means end or termination. Thus "Vedānta" means "End of knowledge".

Why this is so called can be explained in this way. Knowledge can be acquired of things which are subject to perception or conception, i. e., which can be perceived by physical senses or can be conceived by our intellect or power of thought. The subject dealt with by Vedānta, however, is beyond perception and conception both and hence it is called as such. That subject is "Knowledge of Self" or "Self-Realization". No worldly similes, comparisons or illustrations can fully describe what that Self-Realization is. That is a stage which can only be felt by your inner self, but it cannot be shown or explained. Says *Sruti*:—

‘यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥’

(*Ken. Up. II. 3.*)

"To those who think they know *Brahma*, He is unknown; and He is known to those who do not think they know Him".

The same view is echoed in the Holy Granth Sahib (Sikh scripture) as under:—

‘सोई अजान कहै मैं जाना

जाननहार न छाना रे ।’

"He surely does not know, who says he knows. He who knows does not remain hidden".

Bhikhaji, the well-known devotee, has truly said:—

‘भीखा बात अगमकी कहन सुननकी नाहिं ।
जो जाने सो कहै नहिं, कहै सो जानै नाहिं ॥’

"The Unknowable Self or God is a thing beyond the ken of speech and hearing. Those who know it cannot explain it, and those who explain it (posing that they know it) do not know it".

The well-known Persian saint Abul Khair has described the stage of Self-Realization as under:—

"When there arose in me a sincere and keen desire to know the Bliss, the first step taken was that I became indifferent to my physical body. As the attainment of Bliss needs no knowledge, I closed my lips, and, as it is beyond the reach of intellect, I bade adieu to saneness".

This is what is done by those desirous of attaining the Bliss.

Sruti states in very clear terms how to attain that state of Bliss:—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तन् ॥ स्वाम् ॥

(*Munḍakopaniṣad*)

"The Self or Bliss cannot be gained by exposition, nor by keen intellect, nor again by hearing a good deal. It can be obtained by whomsoever It chooses; to him the Soul reveals its own nature." This is the crux of the Vedānta and its teachings.

That state of Bliss can be attained by constant meditation on the Self, or by constantly reminding the Self of its own nature. As already stated, it is next to

impossible to describe that Bliss; but, after one has attained the serenity and pureness of his mind, meditation in the following terms could lead to the way of the attainment of Bliss.

MEDITATION

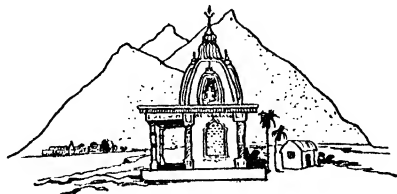
I am perfect calmness, all science, all peace and joy. I am Existence, Knowledge and Bliss Absolute. I am the very Self, the one *Ātmā* in all, the one eternally all-pervading, unchanging *Ātmā*, without any name, form or stain, the highest and the lowest everywhere, the whole, the all. I am the very essence of all knowledge, of all love, of all goodness, of all power, of all activity, of all perfection, of all happiness. I am happiness itself. There is nothing in the world which can give me real happiness, unless I manifest it myself under all conditions of life, whatever may happen, whatever may not happen. I am the ever-free, the fine, the formless, the one reality, the Divinity, the Infinite, behind the body, senses, breath, mind, ego and intellect, and in me is *Māyā*, dreaming all its dreams. It is ego that sows and reaps. It is the dumb Nature that works through the body and not I—the Self, the unchanging, the Eternal one. I am the pure inward Light, free from all modes or *Guṇas*. I am neither the subject, nor object of evolution or creation. I am the Self that contemplates, but never acts. I am the ever-living essence of intelligence. I am entirely separate from the bondage of matter and this complete separation

from the bondage of matter is my highest achievement. I am only Impersonal, *Nirguṇa*, passive, unconditioned, unlimited, unchanging, infinite, inscrutable, incomparable and all pre-eminently simple. I am only a witness of the three modes or *Guṇas* and their actions. I am neither the doer, nor the enjoyer. I have neither hunger nor thirst, nor I am subject to the pains, changes and decay that come to the body and all its dependants. Hunger and thirst are the attributes of *Prāṇa*; pleasure and pain, the attributes of mind; and birth and death, the attributes of the physical body. Birth and death are not the attributes even of the subtle body (*Linga Sarīra*) : how can they be the *Dharma* of the Infinite, which I am ? Any apparent addition or subtraction, division or multiplication cannot affect the Infinite, which remains the same to-day, to-morrow and for ever.

In whatever direction I look, nature seems to me smiling and everything in this world rejoicing. Sadness, cares, anxieties, dejection, despondency, sorrow and grief never make their appearance before me. I am peace, joy, happiness and bliss personified.

These are simply the outlines on which meditation should be carried on regularly for a fixed period. If this is done persistently, and with a pure, firm and vacant mind, it is likely to bring about the real state of Bliss.

Om Tat Sat !



Brahmavidya and Vedanta.

By Satyanshu Mohan Mukhopadhyaya, M. A., L. T., Kavyatirtha.

Popularly, any abstract thought, any discussion about virtue and vice, about God, man and the world, is Vedānta. It is often used in a very wide sense to mean philosophy in general. Among English-educated Indians influenced directly or indirectly by the writings and lectures of Max Muller, Vivekananda and Ramatirtha, the word is restricted to Advaita Vedānta. To an average student of Indian philosophy it means this and nothing more. It is the specialist alone who includes the philosophical systems of Rāmānuja, Madhva, Vallabha and others in Vedānta. There is yet another sense in which Vedānta is used generally. The *Brahma-Sūtras* of Bādarāyaṇa are termed the *Vedānta-Darśana*. But they have acquired this name because they are based upon the Upaniṣads, the end or the final part of the Veda (वेदान्त). These *Brahma-Sūtras* are the outcome of the harmonizing of the apparently conflicting Upaniṣadic texts by Bādarāyaṇa, the compiler of the Vedas (वेदव्यास).

The Upaniṣads as the final part of the Veda are Vedānta, the end of the Veda (वेदान्तोऽवसानमागः). The great Vedic scholar Śāyaṇāchārya defines the Veda as 'इष्टप्राप्त्यनिष्ठपरिहारयोरङ्गौ किमुपायं यो ग्रन्थो वेदयति स वेदः'. The Veda consists of *Mantra* and *Brāhmaṇa*—'मन्त्रब्राह्मणयोर्येव वेदानामवेषयम्'. The *Bṛhadāraṇyaka Upaniṣad* describes the Veda as the breath of God—'अस्य महता मृतस्य निःश्वासेतम्'. The Veda is eternal (नित्य), revealed (अपौरुषेय) and self-evident (स्वतःप्रमाण). The Mantras which make up the *Samhitā* portion of the Veda are of four kinds—*Ṛk*, *Yajus*, *Sāma* and *Atharva*.

Maharṣi Kṛṣṇadwaipāyana compiled the *Ṛk*, *Yajus*, *Sāma* and *Atharva* Mantras scattered all over the Veda into four *Samhitās*—the *Rigveda-Samhitā*, the *Yajurveda-Samhitā*, the *Sāmaveda-Samhitā* and the *Atharva-Samhitā*.

ब्रह्मणा चोदितो व्यासो वेदान् व्यस्तुं प्रचक्रमे ।

अथ शिष्यान् स जग्राह चतुरो वेदपारगान् ॥

The Śiṣyas (pupils) referred to above were Paila, Vaiśampāyana, Jaimini, and Sumantu, and to them were taught the *Rigveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* respectively. Hence is Kṛṣṇadwaipāyana called *Vedavyāsa*, the compiler of the Vedas. He is not their author (प्रणेता).

The fourfold division of the Veda thus arrived at by Vyāsa is referred to in the Vedic texts themselves. The *Puruṣa-sūkta* of the *Rigveda* refers to them thus:—

तस्माद्यज्ञत् सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्मात्तस्माद्यज्ञुरजायत ॥

In the *Atharvaveda* they are mentioned as:—

‘ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।’

The *Chhândogya Upaniṣad* also says that they are four:—

‘ऋग्वेदं भगवोऽप्येभि यजुर्वेदं सामवेदमाथर्वणम् ।’

The *Muṇḍakopaniṣad* enumerates them as—

‘ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः ।’

The *Mantra* and the *Brāhmaṇa*, which are the two broadest divisions of the Veda, are described in the *Mīmāṃsā-Sūtras* as:—

‘तच्चोद केषु मन्त्राख्या, शेषे ब्राह्मणशब्दः ।’

For the performance of Vedic sacrifices both *Mantra* and *Brāhmaṇa* are necessary and therefore for a sacrificer a complete mastery of these is absolutely indispensable. The *Mīmāṃsā* School of philosophy holds that the purport of the *Veda* lies in the performance of sacrifices (यज्ञानुष्ठान)—‘आत्मायस्य क्रियार्थत्वात्’. This sacrifice is of various forms—material and spiritual. In the former we require altars, sacrificial twigs, clarified butter and many other articles. But some of these were conceived symbolically and symbolic and mystic interpretations were offered for them. The pure *Karma* of the *Samhitā* and *Brāhmaṇa* thus transformed itself into *Jñāna*, into philosophy and mysticism.

The life of an *Ārya* is divided into four stages:—*Brahmacharya* (Student life), *Gārhasthya* (married life), *Vānaprastha* (forest life) and *Sannyāsa* (Renunciation). In the *Brahmacharya* stage an *Ārya* boy has to study the *Veda* consisting of the *Mantra* and the *Brāhmaṇa* (स्वाध्याय). In his youth, in the *Gārhasthya* stage, he performs the sacrifices enjoined in the *Vedas* according to the *Brāhmaṇas*, and after the fiftieth year of his age he retires from active life and resorts to the forest (‘पञ्चांशेर्ब्रह्म वनं व्रजेत्’), becomes a *Vānaprastha*, *Āraṇyaka*. In the *Vānaprastha* stage he need not perform the sacrifices in the usual way. He attains the results of the sacrifices by their symbolic performance and mystic interpretation. These are dealt with in the *Brāhmaṇa*, in that part of the *Brāhmaṇa* which is called the *Āraṇyaka* (‘अरण्येऽनुष्ठायमानस्वादारण्यकम्’). The last stage is *Sannyāsa*. When the recluse dispenses with the symbols and equips himself with discriminative knowledge and the spirit of renunciation, etc., he is qualified to enter the fourth, the *Turiya* stage. Then he is called a *Bhikṣu*. He now contemplates upon the nature of Soul, God and the world, and seeks the

true knowledge of *Brahma* (*Brahmavidyā*). This *Brahmavidyā* is dealt with in the *Upaniṣad*, which forms the concluding part of the *Āraṇyaka*, and consequently of the *Veda*, and is that knowledge by which *Brahma* is attained—

‘येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ।’

The *Vedas*, each of which has a *Samhitā*, *Brāhmaṇa*, *Āraṇyaka* and *Upaniṣad*, are again divided into two parts—the *Karmakāṇḍa* and the *Jñānakāṇḍa*. The former leads man to *Abhyudaya* (worldly happiness) and the latter to *Niḥśreyasa* (Highest Good) or *Mokṣa* (liberation). The *Samhitā* and the *Brāhmaṇa* sections correspond to *Karmakāṇḍa*, and the *Āraṇyakā* and the *Upaniṣad* sections to *Jñānakāṇḍa*.

Thus *Upaniṣad*, the fourth or the last part of the *Veda*, is *Vedānta* and is identical with *Rahasya* and *Brahmavidyā*. The doctrines of the *Upaniṣad* were treated as secret (रहस्य) and were taught to the qualified and the initiated only. They are generally characterized as *Rājaguhya* (as in the *Bhagavadgītā*) and as *Guhyatama* (as in the *Maitrīyaṇi Upaniṣad*). The word *Upaniṣad* is used in the Vedic literature in this sense:—

‘यदेव विद्यया करोति श्रद्धया उपनिषदा तदेव
वीर्यवत्तरं भवति’

(*Chhândogya Upaniṣad*)

‘संहिताया उपनिषदं व्याख्यास्यामः’

(*Taittirīyopaniṣad*)

The *Vallis* of the *Taittirīya Upaniṣad* end with the words ‘इत्युपनिषद्’. Achārya Śāṅkara identifies *Upaniṣad* with *Brahmavidyā*—

‘स्यै ब्रह्मविद्या उपनिषच्छब्दस्याख्या तत्पराणां
सहेतोः संसारस्य अत्यन्तावसादनात्, उपनिषदस्य
सदेस्तदर्थत्वात् ।’

Thus we find that *Vedānta*, *Upaniṣad*, *Rahasya* and *Brahmavidyā* are synonymous.

The stock of knowledge indicated by them was handed down from the *Guru* to the *Śiṣya* without any interruption.

The Vedas had different Śākhās or recensions and, as each Śākhā had an Upaniṣad, the total number of Upaniṣads is 1180. But only 112 such Upaniṣads were hitherto known (108 are enumerated in the *Muktikopaniṣad*) and recently the Adyar Library has published 71 Upaniṣads, which were not included in the collection of 108 Upaniṣadic texts available now. The Vedic Mantras, to whatever part of the Veda they might belong, are held to be the direct realizations or intuitions of the Ṛṣis ('ऋषयो मन्त्रवृद्धारः') and the Upaniṣads as the final part of the Veda are the mystic experiences of the Ṛṣis, which, when expressed in language, stand often at direct variance with one another. The logically-minded seeker after truth finds it difficult to interpret and harmonize them. Hence attempts were made to systematize and epitomize the Upaniṣadic texts and their teachings. The *Bhagavadgītā* is held to be a summary of the Upaniṣads and is itself considered to be an Upaniṣad, the *Bhagavadgītāopaniṣad*. The *Bhagavadgītā*, as the true essence of the Upaniṣads, is accorded the same position and held in the same veneration as the Upaniṣads:—

‘सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥’

Another attempt to harmonize and systematize the Upaniṣads resulted in the *Brahma-Sūtras* of Bādarāyaṇa. Other attempts to interpret the texts and to harmonize them must have been made by those specialists in Upaniṣads who preceded Bādarāyaṇa. A large number of these have been mentioned in the *Sūtras* and their doctrines quoted.

Thus we find that the Veda in due course manifests itself as the Vedānta. The Upaniṣad gradually becomes the *Bhagavadgītā* and the *Brahma-Sūtras*. They

are the three aspects of Vedānta, the three modes in which Vedānta reveals itself to us. Hence the Upaniṣads, the *Gītā* and the *Brahma-Sūtras* are technically called the *Prasthānatraya*. The first of these is called the *Śruti-prasthāna*, the second, the *Smṛti-prasthāna* and the third, the *Nyāya-prasthāna*. The Āchāryas have taken them to be Vedānta and have written Bhasyas on them.

But, when we say that the Upaniṣads teach us *Brahmavidyā*, the Knowledge of *Brahma*, we do not mean that it is not traceable in the *Samhitās*. On the other hand, we have ample evidence to enable us to conclude that *Brahmavidyā*, the Knowledge of the One underlying the many, the Supreme Energy lying at the root of everything and the Conscious Principle making the “dead matter” conscious, is to be found all through the Vedic literature. Apart from the *Nāsadiyā* and similar other hymns, there are in the *Samhitās* such Mantras as show clearly that the Vedic Ṛṣis were quite familiar with it. The gods whom the Vedic Ṛṣis worshipped are but the manifestations of *Brahma*. They are the modifications of the Cosmic Intelligence. The gods are different in nature, but are fundamentally the different aspects of *Brahma*, the manifestations of One Reality. Whether it is Agni, Marut or Varuṇa, each is the other, each includes the other. The All-comprehensive Reality manifests itself as different gods of the Vedic pantheon—

‘इन्द्रं मित्रं वरुणमग्निमाहु-

रथो दिव्यः ससुपर्णो गरुत्मान् ।

एकं सद्विप्रा बहुधा वदन्ति

अग्निं यमं मातरिश्वानमाहुः ॥’

(*Rigveda* I. 164. 46)

‘महत् देवानामसुरत्वमेकम् ।’

(*Rigveda* III. 55. 22)

‘चक्षुर्मित्रस्य वरुणस्याग्नेः ।’

(*Rigveda*. VI. 7. 61)

‘एक एवाग्निर्बहुषा समिद्ध

एकः सूर्यो विश्वमनु प्रभूतः ।

एकैवोषा सर्वमिदं विभाति

एकं वा इदं विबभूव सर्वम् ॥’

(*Rigveda*. VIII. 58. 2)

Even the *Brāhmaṇas*, which treat of sacrifices and serve as so many commentaries on the Mantras, contain the above doctrines. The *Āraṇyakas* as such are treatises which deal with the Supreme Being, and His nature and relation to man and the world. Thus *Brahma-vidyā* is to be found side by side with all those topics which relate to sacrifices and similar other things, in the *Brāhmaṇas* and are treated elaborately in the *Āraṇyakas*. In the *upaniṣads* they receive a still more elaborate and comprehensive treatment. The sacrifices of the *Brāhmaṇas* are all interpreted symbolically and spiritually. *Brahma-vidyā* characterizes the whole of the Vedic literature and is the backbone of the Vedic culture.

The word *Vedānta* is sufficiently old, being used in the *Svetāśvatara-upaniṣad* (‘वेदान्ते परमं युक्तम्’) and in the *Muṇḍakopaniṣad* (‘वेदान्तविज्ञानसुमिश्रितार्थः’). Some of the senses in which the word is used have been given at the beginning of this paper. *Sadānanda Yogindra* in his *Vedāntasūtra* says, ‘वेदान्तो नाम उपनिषत् प्रमाणं तदुपकारिणि शारिरकसूत्रणि’. Another Vedantic thinker *Brahmānanda Sarasvatī* is of opinion that the word *Vedānta* means the *Brahma-Sūtras* of *Bādarāyaṇa*, the *Bhāṣya* of *Śaṅkara* on the same, and commentaries on the latter, viz., *Bhāmati*, *Kaīpataru* and *Parimala*. According to the great *Āchāryas* of *Vedānta*, the *Prasthāna-traya* makes up the *Vedānta-sūtra*, as they have propounded their doctrines by commenting upon the same.

Now we come to the *Vedāntāchāryas* and their doctrines. We have already stated that the *Brahma-Sūtras* are based upon the *Upaniṣads*, and that different *Āchāryas* studied the *Upaniṣads* in differ-

ent ways. This is patent from the names and doctrines of the *Āchāryas* mentioned in the *Brahma-Sūtras* by *Bādarāyaṇa*. *Jaimini* is an *Āchārya* of *Pūrvamīmāṃsā* and his theory of *Karma* has been criticized by *Vyāsa*. *Kāśakṛtsna* was an *Advaita-vādi* and *Vyāsa* approves of his doctrines. *Āśmarathya* is another *Āchārya* and he is a follower of *Viśiṣṭādvaitavāda*. *Āchārya Audulomi* is a *Bhedābheda-vādi*. *Vyāsa* does not approve of either of the two and takes pains to criticize their doctrines. *Āchārya Bādari* stands against the *Karmavāda* of *Mīmāṃsā* and appears to belong to the same school of thinkers of which *Bādarāyaṇa* himself was a member. *Āchārya Kārṇājini* is a *Vedāntāchārya*, because he has been cited in defence by the author of the *Brahma-Sūtras* and is criticized by *Jaimini*. *Āchārya Ātreya* was a *Pūrva-Mīmāṃsā-chārya*. The name of *Bādarāyaṇa* also is mentioned in the *Brahma-Sūtras* and he has propounded *Brahma-vidyā*. The doctrines of these old *Āchāryas* were later on developed by the *Bhāṣyakāras* of the different schools of *Vedānta*. The *Āchāryas* developed the doctrines which we find in a crude form in the *Brahma-Sūtras*, and interpreted the *Upaniṣads*, the *Gītā* and the *Brahma-Sūtras* (the *Prasthāna-traya*) in the light of these ancient doctrines. Thus we get such a large number of schools of *Vedānta*—*Adwaitavāda*, *Viśiṣṭādvaitavāda*, *Dwaitavāda*, *Viśuddhādvaitavāda*, *Dwaitādvaitavāda*, *Achintya-bhedābheda-vāda*, *Viśiṣṭāśivādvaitavāda*, *Bhedābheda-vāda* and *Samanvaya-vāda*. All these schools have drawn their inspiration from the *Prasthāna-traya*. The *Āchāryas* of these schools have adapted their interpretation to the needs of the time and the capacity of their disciples. They had built up their doctrines and, in reading them in the *Vedānta* texts, they have only sought the sanction of the traditional authorities. Without this hallmark they could not give currency to their theories. It is therefore difficult, nay, impossible, to declare which is true and which is false.

They are rather the different aspects of One Reality—lead to One Reality.

रचीनां वैचित्र्याहजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ॥

(Mahimna-stotra)

The *Bhāṣya* which Āchārya Śankara wrote on the *Prasthānatraya* is the earliest *Bhāṣya* available now. But there were many other commentators who flourished before Śankara, Rāmānuja and others. Āchārya Śankara mentions Upavarṣa, Baudhāyana, Bhartṛprapañcha and Draviḍāchārya. Rāmānujāchārya mentions in his *Vedārthasangraha* the names of Upavarṣa, Baudhāyana, Tanka, Draviḍa, Guhaḍeva, Kapardī and Bharuki.

The best-known *Bhāṣya* is that of Śankarāchārya and he interprets the *Prasthānatraya* on Advaitic lines. The next *Bhāṣyakūṭa* was Śrikanthāchārya, who propounded the Śivaviśiṣṭādwaitavāda in his *Bhāṣya*. Bhāskarāchārya wrote a commentary to elaborate the Bhedābheda-vāda. Yādavaprakāśa, the Guru of Rāmānujāchārya, wrote a *Bhāṣya* on the *Brahma-Sūtras*. He was followed by Āchārya Rāmānuja, who announced his Viśiṣṭādwaitavāda through the *Brahma-Sūtras*, the *Gītā* and some Upaniṣadic texts. In the *Vedānta-Pūrijāta-Saurabha*, Nimbārka-chārya's *Bhāṣya* on the *Sūtras* of Bādarāyana, he propounded the Dvaitādwaitavāda. The Dvaitavāda of Madhva as propounded in *Pūrṇaprajña Darśana* was explained by him through his *Bhāṣyas* on the *Prasthānatraya*. Vallabha wrote his *Anubhāṣya* on the *Sūtras* of Vyāsa to preach Suddhādwaitism. The famous Sāṅkhyāchārya Vijñānabhikṣu wrote the *Vijñānāmṛta-Bhāṣya* and interpreted the *Sūtras* on Sāṅkhya lines. The Gauḍīya School of Vaiṣṇavism is represented by the *Govindabhāṣya* and the *Bhāṣyas* on *Gītā* and Upaniṣads composed by Āchārya Baladeva Vidyābhūṣaṇa at the instance of the Lord Himself, and has propounded the Achintyābheda-bheda-vāda.

Broadly speaking, *Brahma*, *Jiva*, and *Viśva* (world) are the three categories of the Vedānta philosophy, and their denial or affirmation, made partially or wholly, gave the doctrine of a particular Āchārya a distinct colouring.

Thus we find that Śankara is held to be a Monist, an Advaiti, because he holds *Brahma* alone to be Real, One without a second; *Jiva* has no existence as a distinct entity. The world is *Māyā*,—has no real existence. The world may be practically real; but, absolutely speaking, it is false. The *Jiva* has no separate existence and is identical with *Brahma*. The difference is due to the ignorance under which the *Jiva* labours. On the disappearance of this ignorance, the distinction of *Jiva* and *Brahma* vanishes. *Brahma* is pure consciousness and is without any qualification. The *Jiva* becomes *Brahma*, or rather recognizes his true self, which is nothing but *Brahma*. He is emancipated from the bondage of the world, on attaining *Brahma-jñāna* or the consciousness that "I am *Brahma*" ('अहं ब्रह्मास्मि').

The human soul is Omnipresent, Omniscient, Self-luminous and pure consciousness. The same One and Undivided consciousness is present in all Jivas, and this is *Brahma*. This *Brahma* is One without a second. *Brahma* only appears to be the many—the *Jiva* and the universe—on account of ignorance. On the removal of this ignorance, the absolute consciousness, the *Brahma*, appears to be the only reality, or, in other words, the *Jiva* attains Brahmahood.

The world owes its existence to *Māyā*. On the attainment of Knowledge, on the cessation of ignorance, there remains only One reality—*Advaita*. The cosmic Ignorance presents the world in five forms—*कृति*, *मति*, *मिथ*, *रूप* and *नाम*. The first three of these represent *Brahma*, the last two refer to *Māyā*. Ignorance, or the product of ignorance, the world, cannot be absolutely true. Hence, declares Vedānta, the

world is unreal, *Brahma* alone is real. This Non-duality of *Brahma* is *Brahma*-knowledge and leads to Liberation.

The doctrine of *Māyā*, which occupies such an important place in Śāṅkara-Vedānta, can be traced to the Kārikās of Gaṇḍapādāchārya, the *Paramaguru* of Śāṅkara. *Māyā* is indescribable, nothing can be affirmed or denied about it; it is *Anirvacchaniya*. This *Māyā* presents the pure consciousness called *Brahma* as Rāma and Śyāma, as trees and animals, as various and distinct objects. Thus Jivahood and Jagathood is attributed to *Brahma*, as serpentness is attributed to a piece of string. Really speaking, they have no existence. As long as there is ignorance, the *Jiva* and *Jagat* appear as absolute reality. This is *practical* or *Vyāvahārika* truth.

But when *Ajñāna* disappears, then only the Undistinguished *Brahma* is known to be the Only Reality. Everything else is false. Nothing other than *Brahma* ever existed, does exist, or will ever exist. From the standpoint of ignorance, *Brahma* is distinguished, qualified, active and formed; but, from the point of view of knowledge, *Brahma* is undistinguished, unqualified, inactive and formless. This is the Absolute or *Paramārtha* truth. Consequently, from the standpoint of absolute truth, there is no ignorance, no *Jiva*, no *Jagat*, no creation, no bondage, no *Mokṣa*, no scriptures, no preceptor, no disciple;—*Brahma* alone is Real. On the contrary, in the *Vyāvahārika* stage, everything is real, and *Brahma* alone is non-existent. Ignorance is real from the practical standpoint; but, absolutely, it also has no existence: there is only *Brahma*, the One without a second.

Creation, according to this view, is but an illusion. *Māyā* makes the unqualified *Brahma* appear to be qualified. It alone presents *Brahma* as evolving, as being created, as remaining steady and as dissolving. On account of ignorance about the string, the string appears as a serpent and on the appearance of true knowledge

the serpent disappears. Similarly, due to *Māyā* the world appears to be originating in *Brahma*, that is, comes to be comprehended as evolving out of *Brahma*, remaining in *Brahma* and being dissolved in *Brahma*. This process of creation of the world is called *Vivarta*.

Śāṅkara takes his stand for these doctrines on *Sruti*, which he holds to be infallible. Human intellect is not absolutely reliable and the ultimate reality of human life cannot be properly comprehended by it. For this we must turn to *Sruti*, the highest authority in matters supersensuous.

The next school of Vedantic thought is the Bhedābheda-vāda of Bhāskara-chārya. He refutes the doctrines of Śāṅkara as being influenced by Mahāyāna Buddhism. Bhāskara is an upholder of Karmavāda, which he harmonizes with the Jñānavāda of Vedānta. At first *Karma* should be performed for *Chittaśuddhi* and the attainment of *Dharma*. The performance of *Karma* leads to *Jñāna* and helps in attaining *Mokṣa*. *Jñāna* attained through the performance of *Karma* enables us to attain *Brahma*.

Mukti as conceived by Śāṅkara-chārya is not a desirable thing. *Brahma*, according to Bhāskara, is the object of *Jñāna*, and *Brahma* is distinct as effect and indistinct as cause. Vedānta, according to him, teaches the Bhedābheda of *Brahma*. The liberated soul is identical with the All-Soul. When the identification of the body and the soul disappears, the *Jiva* becomes omniscient and enjoys uninterrupted bliss. This is *Mokṣa*. In the bound condition the *Jiva* and *Brahma* are distinct from each other, but in the liberated stage they are identical.

Rāmānujāchārya's Vedantic doctrine is called Viśiṣṭādwaitavāda. Śāṅkara's *Brahma* is pure consciousness, but Rāmānuja's *Brahma* is qualified—with *Viśeṣa* or attributes. *Brahma* alone exists; all else, viz., *Chit* and *Act*, is His *Viśeṣa*.

They cannot exist by themselves. They exist as the body, as the limbs of *Brahma*, and are equally eternal. The world, according to Śāṅkara, is *Māyā*—is unreal. But the world, according to Rāmānuja, is the body of *Brahma* and as such not unreal. It has evolved out of *Brahma* and is the product of *Brahma*. *Parama Brahma*, the Vāsudeva of Rāmānuja, is qualified by many auspicious attributes; He is the Master of the fourteen Bhuvanas, the material cause of the Universe, the indwelling Controller, Omniscient and Omnipresent. The *Chit* and the *Achit* are but two aspects of *Brahma*; they may merge in *Brahma*, but they cannot lose themselves entirely in *Brahma*. He is all-mercy, all-love, and dispenses *Karmaṇa* according to the *Karma* of the *Jiva*.

He is One without a second, *Sat*, *Chit* and *Ananda*. *Dhyāna*, *Dhāraṇā*, and *Samādhi* are necessary for *Brahma*-realization. *Jñāna* and *Bhakti* are the same thing in different forms: *Bhakti* is attained by *Abhigamana*, *Upādāna*, *Ijyā*, *Swādhyāya* and *Yoga*.

The *Jiva*, the *Chit*, is, again, an attribute of *Brahma* and is therefore distinct from *Brahma*. The worshipper and the worshipped are distinct entities. The *Jiva* like a spark of fire is evolved out of *Brahma*, is the smallest particle of *Brahma*. By *Sādhanā*, annihilation of the desire of enjoyment, regularity of habits, and temperance, he purifies the soul and thus prepares it for renunciation. Intense renunciation brings about *Bhakti*, way which is the only to the realization of *Brahma*. *Brahma*-realization is nothing but the proximity of *Brahma*—the enjoyment of divine bliss as His servant. The *Jiva* and *Brahma* will never be identified, they will always remain distinct.

The next Vedantic teacher is Śrīkaṇṭhāchārya. His doctrine is a kind of Viśiṣṭādvaitavāda. He refutes the *Māyāvāda* of Śāṅkara. The Śaiva philosophy of Śrīkaṇṭhāchārya has three categories—*Paśu*, *Pāśa* and *Patī*, and four *Pādas*—

Vidyā, *Kriyā*, *Yoga* and *Charyā*. *Paśu* or *Jīvas* are *Aswatantra* or dependent. *Pāśa* includes the *Achit* categories. *Patī* is distinct from *Paśu* and *Pāśa*, but is their master and is therefore called *Paśupati*. *Paśupati* is *Sāhara* and His *Ākāra* or body is eternal and consists of *Sakti* and *Mantra*.

The Bhedābhedavāda of Auḍulomi was developed by Bhāskara in his *Bhāṣya* and it was further elaborated into Dvaitādvaitavāda by Nimbārkaachārya. *Brahma* is the cause of the *Jagat* and is not distinct from it. *Brahma* is both *Saguṇa* and *Nirguṇa* and is the material cause of the universe. He creates and dissolves it. But He Himself transcends it and is therefore distinct from it (*Bheda*). Again, the *Jagat* rests in *Brahma* and therefore they are identical, there is *Abheda*. *Jagat* consists of attributes and *Brahma* is the possessor of these attributes; attributes cannot be different from the possessor of attributes, but the possessor of attributes transcends the attributes. Hence *Brahma* and *Jagat* stand in Bhedābhedā relations. The *Jiva* is not distinct from *Brahma*, but there is yet distinction between them. *Jiva* is a part of *Brahma*, and *Jagat* is also a part of *Brahma*; and therefore they are both distinct and indistinct from *Brahma*. *Brahma* can be realized through *Bhakti*. Contemplation on the identity of the individual soul and *Brahma* and that of the *Jagat* and *Brahma* is the *Sādhanā* of *Bhakti*. Pure *Bhakti* is the best means of realizing *Brahma*.

Madhvāchārya is a thorough-going Dualist and his system is known as Swatantrāswatantravāda. It accepts two categories—Viṣṇu, the substratum of all auspicious qualities, is the *Swatantra* category and *Jiva* and *Jagat* are *Aswatantra*, i. e., dependent on Viṣṇu. *Jiva* is of *Ānu* dimension and the servant of God. Service of God is the only *Sādhanā* for him and this leads him to *Sārūpya*, *Sāyujya* and *Sālokya Mukti*. *Jiva* and *Jagat* will ever remain separate; they will never unite. Service of God is of

three kinds—*Ankana*, *Nāmakāraṇa* and *Bhajana*. *Jagat* is not unreal, it is eternal.

The *Aṇubhāṣya* of Vallabhāchārya teaches the *Suddhādwaita* form of Vedānta. According to it, *Brahma* is *Nirguṇa* and He is both the formal and the material cause of the *Jagat*. Śrī Kṛṣṇa, the Lord of Goloka, is *Brahma*. *Jīva* and *Brahma* both are Pure (*Suddha*). The service, in the spirit of the Gopis, of Śrī Kṛṣṇa conceived as husband, in the *Vṛndāvana* situated in Goloka, and the happiness consequent upon it is *Mokṣa*. *Jñāna* and *Bhakti* are, according to Vallabha, futile; *Pṛiti* is the best means of attainment.

According to Vijñānabhikṣu, *Māyā* is the *Sakti* of *Brahma*, who is *Nirguṇa* and *Saśaktiḥ*, but also *Saguṇa* and *Saviśeṣa*. *Brahma* is the dispenser of *Karmaphala*. *Prakṛti*, *Guṇa*, *Jīva* are mere phantoms. *Jīva* and *Jagat* merge themselves in *Brahma* and are not distinct from *Brahma*. The

realization of *Brahma* as "I am *Brahma*" is *Mokṣa*.

Āchārya Baladeva Vidyābhūṣaṇa propounds the *Achintyabhedābhedavāda* through his *Govindabhāṣya*, *Gītā-Bhāṣya* and *Upaniṣad-Bhāṣya*. The *Govindabhāṣya* discusses five principles—*Īśvara*, *Jīva*, *Prakṛti* *Kāla*, and *Karma*, and accepts nine categories. According to Baladeva, *Brahma* is *Saguṇa*, *Saviśeṣa*, and *Nirvikāra* and He is Śrī Kṛṣṇa, possessed of auspicious qualities, Omnipotent, and *Sachchidānanda*. Him do the Vedas seek. *Jagat* is real and the distinction of *Brahma* and the universe is real. *Jīva* is real, eternal, and the servant of Śrī Kṛṣṇa. *Jīvas* differ according to the level of their *Sādhana*. Realization of Śrī Kṛṣṇa is the highest goal, which is attained by implicit *Bhakti*. The *Achintya Sakti* of Śrī Kṛṣṇa is the root cause of the evolution of *Jīva* and *Jagat*. *Brahma* or, in their terminology, *Paramātinā* Śrī Kṛṣṇa is changeless, but the change, the evolution of *Jīva* and *Jagat* is due to His *Achintya Sakti*.



Self-Realization.

This Self cannot be realized by want of (spiritual) strength, by austerities unaccompanied with renunciation. The self of that knower who applies himself to Self with the means described enters the great Self—*Brahma*. Sages having found It, stand ever content in *Gnosis*, remain centred in the Self, being free from all attachment, and always at peace within and without. They find the Unconditioned and All-pervading, and, realizing It within, become one with the All. With faith firmly fixed in the teaching of the Vedānta, with the mind entirely purified through renunciation and *Gnosis*, ascetics, one with the immortal, become liberated in *Brahma* (i. e., become one with *Brahma*) at the moment of dissolution.

—Mundakopaniṣad.



Vedanta: its Significance and Popularity.

~~~~~ By P. K. Acharya, M. A., Ph. D., D. Litt., I. E. S.

**T**he school of philosophical thought known as the 'Vedānta' is also called 'Uttara-Mīmāṃsā' as a counterpart of 'Pūrva-Mīmāṃsā'.

Of these two the latter term is generally understood to imply the 'inquiry into or interpretation of the first (or *Mantra*) portion of the Veda', while the former is stated to mean 'an inquiry into the later (or *Upaniṣad*) portion of the Veda'. But the 'Pūrva-Mīmāṃsā' came to be called simply the *Mīmāṃsā*, as in interpreting the Vedic text it discusses the doctrine of the eternity of sound identified with *Brahma*. And the *Uttara-Mīmāṃsā* assumed the name of *Vedānta* (literally, the 'end' of the Veda). This system is also known by the more expressive name of 'Brahma-Mīmāṃsā' and 'Śārīraka-Mīmāṃsā', the main object of it being an inquiry into the Spirit or impersonal God and the embodied Spirit or personal God. But the term 'Vedānta' apart from the name of a book or school of thought is most popular and is most significant, too. The identification of the end of the Veda with the *Upaniṣad* will be justified if the latter expression (*Upaniṣad*) is understood not in the sense of those treatises which are found at the end of the *Brāhmaṇa* literature but in its etymological sense to imply 'sitting near' the *Guru* or preceptor who can impart secret knowledge of God and thus 'sets at rest the ignorance by revealing the knowledge of approaching the Supreme Spirit'.

The literature known as *Upaniṣad*, no doubt, deals with this knowledge which a disciple seeks directly from his preceptor. But the real end of Veda can hardly be identified with any class of literature. 'Veda' itself must have a more definite meaning than that which follows to an ordinary reader

from the literature known as the *Rik*, *Sāma*, *Yajus*, and *Atharva-Āngirasa*. The ultimate aim of Veda must be something more than what can be generally gathered from the Vedic hymns.

It is significant to note that *Bādarāyaṇa Vyāsa*, the founder of the *Vedānta* system of philosophy, is said also to have arranged not only the *Vedas* but also the *Mahābhārata* and the *Purāṇas*, wherein the same subject is incidentally referred to. The monotheistic, pantheistic or panentheistic creed is traceable in some form in the *Rigveda* itself. Besides, the *Vedānta* system conforms closely to the doctrines propounded in the *Upaniṣads*, on which, as forming the end of the Vedic literature, it is supposed to have been founded. This *Vyāsa* is stated to have composed 555 *Śārīraka* or *Brahma-Sūtras*. In the first of these *Sūtras* the main object of the whole system is briefly but succinctly stated: *Brahma-jijñāsā*, the desire of knowing *Brahma*. The *Vedānta* creed is, however, expressed more clearly in the *Sūtra* from the *Chhândogya Upaniṣad*: 'एकमेवाद्वितीयम्' (One only; without a second). This idea, in fact, is elucidated by statements like 'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः'—'*Brahma* exists truly, the universe falsely; the created being is only *Brahma* and no other'. In other words, all this universe is *Brahma*: it proceeds from Him, it is dissolved in Him, it breathes in Him; nothing really exists but the one Impersonal Spirit variously called *Brahma*, *Ātmā*, *Puruṣa*, etc. But this existence is stated to be without consciousness, a kind of dreamless sleep. This existence is, however, of three kinds according to the *Vedānta* system. The *Pāramārthika* existence will correspond with the Impersonal unconscious existence. The *Vyāvahārika*

or practical existence includes the Personal God (Īśvara), the individual souls, the worlds, the heavens, the hells, and everything else. And the *Prātibhāsika* existence is a mere illusion: it refers to things like those imagined to be seen in dreams. It is like this: "We fall asleep, we imagine the worldly things to be about us, which do not really exist but have for the dreamers all the value of realities; but, when we wake up, we discover they were all a delusion."

This illusory existence is at the root of the doctrine of *Māyā*, which was not, however, fully developed till after the time of Buddha in the sixth century B. C. The earlier authors of the Upaniṣads were apparently "believers in the reality of the world of perception", technically called *Parīṇāmavādis*. With them *Brahma* of the practical existence is the material cause of this world of perception. In fact, the *Māṇḍūkya Upaniṣad* holds that "as a spider throws out and retracts (its web), as herbs spring up in the ground, and as hair is produced on the living person, so is the universe derived from the undecaying One." In this practical existence the Supreme Impersonal Unconscious Spirit assumes consciousness and personality, that is, It begins to exist in any object, to think about anything and to be joyful about anything (*Sat-chit-ānanda*), and draws out from Itself the Personal God or Creator and for Its own sake (amusement or *Līlā*) creates the separate individual souls and various objects which, "although really parts of Its own essence, constitute the apparent phenomena of the universe." Whatever might be the subtleties of the various systems of philosophy evolved by thinkers in different ages and countries, this personal God of practical existence is the only idol which could be thought of by the ordinary human mind, carved into various forms by the sculptors and artists including poets and singers, and worshipped by the faithful in order to be retracted like the spider's net into the

Almighty and All-joyful God, so that the limitations of worldly existence, its imperfections, its sorrows, its miseries may be overcome.

The germ of this idea may be traced into the Upaniṣads considered to be the "end" of the Veda, either in the sense of the "last portion" or of the "ultimate aim." Sprouts have grown out of this germ in the Vedānta system more prominently. But these sprouts have become intangible, slippery, brittle and obscure owing to the zeal of the philosophers for subtle discussion. But the Vedānta of universal popularity ought to be that which can lead to the path of progress and perfection, and remedy the wants and privations of worldly existence for all created beings and things. The pure philosophical discussion and debate is an intellectual luxury. Like the students of science the philosophers mostly turn to be unbelievers. The technical knowledge of a conveyance, an aeroplane, a motor car, a steamer, a railway-engine may quench the thirst for knowledge of a research student, but it does not necessarily give the joy and benefit of a ride to one's ultimate destination. A knowledge of sugar-production may make one wiser, but those who want to taste the sweetness of sugar must eat it and eat it even blindly. The preceptor of the Upaniṣadic conception feeds his disciple secretly with the sweets which overcome the bitterness of life here or elsewhere. The seeker of peace and happiness, the seeker of salvation, the seeker of final beatitude must believe in the practical existence of a personal and conscious God who recognizes merits, who rewards good deeds, who is moved by genuine prayers, who watches the progress towards Him and who assists and loves His own created beings like all fathers and mothers. Whatever the philosophical treatises may or may not say, this ought to be the teaching of the Vedānta of popular imagination and this significance alone can justify its universal popularity.



# The Vedanta of the Yogavāsishtha.

~~~~~By B. L. Atreya, M. A., D. Litt.,

Laving aside the older Upaniṣads, the *Yogavāsishtha* is perhaps the oldest systematic work on what is now known as "the Vedantic view" of life. It was written long before the age of the 'Āchāryas' of Vedantic thought, and its philosophy is more akin to that of the Upaniṣads than that of any of the later 'Schools' of Vedānta. Hence it deserves to be carefully studied. It is a huge work of 32,000 Ślokas, written in a literary style. In this article an attempt is made to present its philosophical doctrines in a brief but comprehensive outline.

In the *Yogavāsishtha* an attempt is made to describe the teachings of the sage Vasiṣṭha to his illustrious pupil, Prince Rāmachandra of the ancient kingdom of Ayodhyā. Rāma represents the unenlightened individual* awakened only to the miserable plight of life and eager to find out a way out of it, and Vasiṣṭha is the enlightened teacher who knows all that is worth knowing and who has attained Peace and Perfection. Rāma has begun to reflect over the misery and sufferings of life and feels dissatisfied with it. This dissatisfaction finds expression in his conduct. Being asked by his teacher why he was not happy, he gives expression to his ideas in such words;—"What happiness can there be in this world, where everyone is born to die ? (I. 12.7). Everything here comes into existence only to pass away. There is no stability in our achievements (I. 12.8). How foolish are we ? Knowing the vanity of the affairs of life, we continue to be whole-heartedly engaged in them like fools (I. 12.12). Even knowing well that there cannot be real and lasting joy

in our life, we foolishly continue to hope for it (I. 12.13). Accumulation of wealth does not make us happy, but miserable. Like a poisonous creeper, it hides within it the possibility of our ruin (I. 13.10). Life is as evanescent as an autumnal cloud, as the light of an oilless lamp, and as ripples on the surface of water (I. 14.6). Our mind is always restless like a caged lion (I. 16.10). It falls to its object as passionately as a bird to its prey; but, like a baby with his toys, it gets soon disgusted with it (I. 16.22). Desire is as fickle as a monkey. It is never satisfied with the object which is already in hand, but jumps to others which are beyond our reach. The more it is satisfied the intenser it grows (I. 17.29). There is nothing desirable in the body. It is an abode of disease, a source of all kinds of agonies and subject to wrinkles (I. 18.34). Childhood is characterized by weakness, cravings, incapacity to speak, lack of knowledge, longing for unattainable things, fickleness of mind and helplessness (I. 19.2). Youth comes like a flash of lightning, soon to be inevitably followed by the roars of the agonies of old age (I. 20.8). It is pleasing only for sometime, but soon turns into an evil (I. 23.10). Bitterness of pain and suffering is the consequence of the pleasures of youth, which are pleasant only at their commencement (I. 21.36). The poor rat of youth is soon devoured by the cat of old age, which takes delight in consuming the flesh of the body (I. 22.25). At last, the cruel hand of death removes everything. It allows the creature only to ripe for its own use, as it were (I. 26.6). Of what value is the body, the pleasures,

*The above description should not be taken to mean that Sri Ramachandra was really unenlightened. He was God Himself, the Bestower of Enlightenment, and it was just for the sake of *Lila* and with a view to enlightening the world that He assumed the role of an unenlightened individual.

the wealth and kingdom, when, early or late, death shall put an end to all ? (I. 18. 37) Is there any direction where there is no suffering ? Is there any creation which is not transitory ? Is there any view which is free from error ? And is there any transaction which is free from deception ? (I. 27. 31)''

Rāma then asks his teacher earnestly: "Is there any better state of existence which may be absolutely free from suffering, ignorance and grief, and full of undecaying joy ? (I. 30. 11). What is the spell by which the disease of worldliness—the source of all kinds of suffering—may be cured ? (I. 30. 24). What is the method, the science, or the way, by which this life may be freed from undesirable consequences ? (I. 31. 6). Initiate me into the Science of a perfectly happy life (I. 31. 17)''.

Vasiṣṭha was very much pleased to know that Discrimination and Discontent, which are the sources of all spiritual attainments, have dawned upon the mind of the young pupil and that he keenly aspires to know the secret of Blissful Existence. He assures him that there is such a Science which enables a man to be free from suffering and pain, and this Science is the Science of the Self. Self-knowledge is the cure of all suffering and the source of happiness. This Science was taught to him by Brahmā, the Creator of the world, at the very commencement of the Creation. Having taught the Science of the Self to him, the Creator asked him to live in the Bhāratavarṣa (India) and teach it to those who may be the proper and suitable recipients of it. The main principles of the Science of the Self taught to Rāma by Vasiṣṭha are given below.

THE SOURCE OF KNOWLEDGE

Direct Cognition or Intuition (*Pratyakṣānubhava*) is the only and the ultimate source of all our knowledge, be it of an external object, Self or God. There is no other *Pramāṇa* (source) through which new knowledge comes to

us (III. 42. 15; II. 19. 16; VI b. 52. 29). If anything is not directly experienced by anybody, it cannot be made known to him by any description of it by others. The taste of sugar, for example, cannot be made known to one who has never himself tasted it (V. 64. 53). Others can give us only a hint or partial knowledge of things unknown to us by way of analogy and illustrations—*Upamāna and Dṛṣṭānta*. (II. 18. 51).

KNOWLEDGE PRESUPPOSES IDEALISTIC MONISM

Any relation between two things presupposes an identity behind them. Without a common substance immanent in both of them, two things cannot be related either as cause and effect or as subject and object. The knowledge of things around us and the relation of cause and effect obtaining between things of the world, therefore, leads us to a Monistic view of the Universe. The fact of knowledge further presupposes that the object of our knowledge cannot but be a modification of consciousness itself, *i. e.*, an idea (*kalpanā*). For knowledge can have for its object only that which is homogeneous with it in nature. All objects, therefore, along with the perceiving subjects, are ideas of our consciousness. (III. 121. 37, 42, 53; VI b. 25. 14, 17; VI b. 38. 9; VI b. 101, 54).

IDEALISM

The most outstanding feature of the philosophy of the *Yogavāsiṣṭha* is *idealism*. Idealism is the keystone or the basic principle of its entire philosophy. The world of experience, with all things, time, space and natural laws, is a creation of mind, *i. e.*, idea or *kalpanā*. Everything is created by the mind just in the same way as the objects of dream are. Time is only a relation of succession of ideas. It is relative to the mind. An age may be experienced as a moment and a moment as an age in accordance with the moods of the mind. A moment of waking experience is often experienced as years

in the dream. Space is relative to the mind and its ideas. Within a span the mind can have the experience of miles and miles can be experienced as a span only. Time and space together with objects cease to exist for a *Yogi* who passes into a thoughtless trance. The so-called Laws of Nature (*niyati*) are also ideas of uniform order of precedence and sequence. They hold good only so far as the ideas are manufactured in the furnace of the mind in the same order. But there is no reason why a different order may not be introduced by the mind. The stability and persistence of the world are also ideas of the mind and they are as much imagined by the mind as the stability and persistence of the dream-world. (VI b. 210. 11; IV. 47. 48, 59; V. 48. 49; VI b. 42. 16; VI b. 56. 3; VI a. 61. 29; VI a. 37. 21; VI a. 148. 21; III. 56. 37; III. 13. 36; III. 60. 20—23, 26; III. 103. 13; VI b. 73. 19, 20).

SIMILARITY BETWEEN WAKING AND DREAM EXPERIENCE

There is little or no difference between the waking and dream experiences. Both are alike in their nature, as long as each lasts. From the standpoint of a higher realization, no difference is felt between the two. The difference is, however, felt from the standpoint of each other. The waking man considers the dream-experience as unreal and visionary; while to the subject of the dream, its own world is really real, and the waking experience is unreal and non-existent. When a person is on the death-bed, to him the entire life-experience of years seems to have passed away as a moment's dream. As hundreds of dreams are experienced within the waking age of our life, so hundreds, nay, thousands of waking dreams are experienced by the Self in its transmigratory journey. As we can recollect the many dreams that we have experienced throughout our life, so the enlightened ones (*Siddhas*) can remember the many waking dreams

experienced by them during their past career. (IV. 29. 11, 12; VI b. 34. 29, 30; IV. 18. 47).

SUBJECTIVE IDEALISM

According to the *Yogavāsīṣṭha*, every individual perceives and cognizes only that which is within his own experience; no mind perceives aught but its own ideas. The world-experience of every individual has arisen individually to every one. Every mind has the power to manufacture its own world. Such a view is called subjective idealism in modern philosophy. (III. 40. 29; III. 55. 61; VI b. 13. 4).

OBJECTIVE IDEALISM

The statement that there are countless individual minds, which is often made in the *Yogavāsīṣṭha*, implies an extra-individual reality in the form of other individuals, who, of course, must likewise have their own world-experience. *Vasīṣṭha* is alive to this implication and therefore admits a cosmic world with countless objects and individuals within it, which in its original form is a system of ideas in the Cosmic Mind called *Brahmā*. *Brahmā* imagines the world and all the individuals within it at the commencement of the Creation, and they continue to exist as long as *Brahmā* continues to exist (III. 55. 47).

RECONCILIATION OF SUBJECTIVE AND OBJECTIVE IDEALISM

The experience of a common world by many individuals is thus due to the fact that over and above these individuals, there exists a Common Mind, the Cosmic Mind, in which all the common contents of the world as well as all the individuals themselves exist as ideas and are represented in every individual mind within the Cosmic Mind. The ideas imagined by *Brahmā* are the common objects of experience of us all, although in our own mind they enter as our own.

Or, it may also be said, they are the reals (*bimba*) of which our minds are a copy (*pratibimba*). As every mind is an idea of the same Cosmic Mind, it is capable of representing within itself other individual minds also as its own ideas. One is an idea in the mind of others as much as others are ideas in that of the one. Although nobody knows anything except its own ideas—the perception of other individuals and common things being our own ideas—yet they are believed as existing in a common universe, for they are the common ideas of all alike. As it is possible that several men may see the same dream, so, in the same way, it happens that we all experience the same objects. (VIb. 20. 7; III. 55. 48; V. 49. 10; VIb. 151. 10; VIb. 154. 11; III. 53. 25).

WORLDS WITHIN WORLDS

The terms 'Cosmic Mind' and 'individual minds' are to be understood in a relative sense. That which is considered as individual in relation to a wider Cosmic Mind and its contents, may in its own turn be considered as cosmic in relation to the entities within its own objective experience. For, according to Ysaiṣṭha, every object has a subjective aspect, i. e., is a mind in which is experienced a world peculiar to itself, as in a dream. Every idea thus is a monad in itself and has a world within its experience, every ideal content of which is, again, in its turn, in itself, an individual monad having another world within itself. There is no end to this process of worlds within worlds. In this way, in every universe are contained millions of other universes, and this process goes on *ad infinitum*. All this is unknown and unreal to us, but it is directly known to those who have attained purity of mind and a vision of the Absolute. (IV. 18. 16, 27; IV. 19. 1; III. 52. 20; III. 44. 34; VIb. 59. 33, 34).

VARIETY OF WORLD EXPERIENCES

One need not, however, believe that all the worlds which thus arise succes-

sively or simultaneously are of the same kind, or are governed by the same laws, or are evolved in the same way as our own world. There is no such uniformity having under its sway all the world, actual or possible. Some of them may, however, be similar in their entire nature, others similar only in some aspects, others quite different from one another. So is the case with the countless individuals in the different world. The theories of creation propounded in various Śāstras are only idle fancies. The Divine Mind is not bound by any particular law of creation to be followed always and everywhere. (IV. 47. 14; VI a. 66. 23; IV. 47. 17; VI a. 66. 24).

THE GENERAL LAW OF MANIFESTATION OF AN OBJECTIVE WORLD

The manifestation of an objective world within a mind proceeds by way of materialization and externalization of ideas in the form of things, body and senses, consequent upon a wish, craving or desire to enjoy the particular objects. This process can be well-understood by a study of the phenomena of dreams; for the law of evolution or rise of an objective world is the same in the case of a dream, of an after-death vision or of the rise of a cosmos. The dynamic force behind the manifestation of all objects in one's experience is the desire to be something or to have something, which the creative imagination supplies forthwith. (III. 12. 2; VI b. 22, 37, VI a. 114. 17; III. 4. 79).

INDIVIDUALITY OR MIND (MANAS)

Individuality (*Jivatva*), according to Vasiṣṭha does not consist in being something like a simple, undecomposable, spiritual entity, called the soul. It consists, on the other hand, in being a mind, *manas*, which means a particular mode of the Ultimate Reality, determined by a peculiar movement, tendency, desire, or will to imagine. The form is in perpetual change. It is called by various names on

account of its different functional forms. It is called *Buddhi* (intellect) when it knows something definitely; *Ahankāra* (ego), when it assumes for itself a distinct existence; *Chitta*, when it displays fickleness; *Karma* (action), when it moves towards a desired end; *Vāsanā* (desire), when it attaches itself to something not in its possession; *Indriyas* (sense-organs), when it reveals external objects to the Self; and *Prakṛti* (root-matter), when it creates objects out of itself. In fact, everything that we know, is, according to *Yogavāsiṣṭha*, a mode of mind. (III. 96.3, 17—27; V. 13. 80, 54; III. 46. 43).

Mind is not anything different and separate from the Absolute *Brahma*; it is *Brahma* Itself manifesting Itself as a creative agent. It is the whole looked at from a particular point of view (IV. 42. 18; V. 13. 24, 53; VI a. 96. 19). From the point of view of grossness and limitations there may be distinguished three grades in the manifestation of mind, namely, the monad (*Jīva*), the ego (*ahankāra*) and the body (*deha*). *Jīva* or monad is that aspect of mind in which it originates as a ray from the Absolute Consciousness and is yet very subtle in character. The ego is *Jīva* in a grosser and more limited form in which objectivity acquires a greater degree. The body is the grossest form of the mind (III. 64. 12, 14; III. 13. 15, 22, 24, 28, 29). There is no limit to the number of monads in the world, and the monads are of various kinds (III. 43. 1; IV. 43. 2, 3).

THOUGHT-POWER

As minds we have got tremendous power at our command. Thought is the most potent force in the world. The mind, according to the *Yogavāsiṣṭha*, is omnipotent (III. 11. 16). It is endowed with creative power (VI b. 139. 1). In creating a world for itself, it is absolutely free (III. 4. 79). We all attain what we aspire for. All that we intensely desire comes to us early or late. Our own efforts guided by our aspirations are the warp

and woof of our destiny (III. 45. 12; III. 54. 48). The nature of things around us is as we think it to be. Our lives are what we make them by our thought. Thoughts are the bricks with which we build the mansions of our personality. We become what we aspire to be. The world around us is the reflex of our thought. It changes its appearance as we change. The extent of space and duration of time are relative to our thoughts and emotions (III. 56. 28, 30; III. 60. 16, 17, 20—22, 28; VI b. 148. 33; VI b. 100. 3; IV. 23. 13). Faith or *bhūvanā* is the secret of all achievements. Our perceptions are coloured by our beliefs. (IV. 21. 20—22, 56—58; IV. 17. 4; VI a. 51. 3). Even bondage and freedom are also the states of our mind and are wrought by our thought (III. 98. 3; III. 99. 43; III. 115. 24). The body is a creation of the mind and can be shaped by it into any form. Most of the diseases of the body originate in the disturbances of the mind and can be cured by right thinking and re-educating the mind. (IV. 45. 7; IV. 11. 19; VI. 21. 16; VI a. 28. 34). If we never allow the balance of the mind to be overthrown by ambitions, cares, anxieties and worries etc., there is no reason why disease should ever lodge in the temple of our body (VI a. 26. 10—35). Happiness is another name for the harmony of the mind; right culture of mind is the secret of joyful living (V. 21. 12, 14).

THE SECRET OF SUPERNORMAL POWERS

The secret of attaining supernormal powers is to rise above identity with the physical body, which is another name for limitation, imperfection and incapacity of doing great things and to affirm one's being spiritual in nature and therefore full of higher powers. Through this process of constant denial of the actual limitations and thoughtful auto-suggestion and affirmation of the ideal perfection, very extraordinary powers are evolved in us (III. 57. 30—33; VI a. 52. 26). Extraordinary powers can

also be realized through the awakening and control of the *Kuṇḍalini-Sakti* (Serpent-power) residing in the solar plexus of the body. When one has mastered the *Kuṇḍalini-Sakti*, through the control of the movements of the vital current (*Prāṇa*), one can have communion with the invisible Siddhas (enlightened ones), can leave one's body at will and enter another, can have a vision of distant events and things, and can become abnormally small or large in size, if and when desired. (VIa. 24; VIa. 80; VIa. 81; VIa. 82).

THE SELF

The concept of the Self is different from that of the individuality. The Self is that within us which never changes in spite of perpetual change in the personality. It is the essence of the subjective aspect of the Universe. To find the Self we have to find out what aspect of us endures throughout all the levels of experience, namely, waking, dream, sleep and the "fourth", in which all the three are transcended. The self being the ultimate Subject within us, we have to find out what aspects of our personality can be made objects of our knowledge and so cannot be regarded as the Self. The Self must also be the Ultimate Source of all our movements. Judged by these tests, the body, the senses, the mind, the intellect, the ego and the individuality cannot be regarded the Self, as each of them can be transcended on one or other level of experience; as each of them is an object of our consciousness, and as each of them is moved to activity by something else from the deep within. Again, there cannot be duality between Subject and objects ultimately, otherwise knowledge would be impossible. The Self in the subject, therefore, should be identical in essence with the Ultimate Substance of the objects, the Ultimate Essence of the Universe. The Self, therefore, according to the *Yogavāsiṣṭha*, is the Reality at the root of the Universe, which manifests Itself in all individuals

and things of the world (VIa. 78. 18-27; VIa. 6. 15-16; V. 73. 4; IV. 22. 33; V. 26. 12; V. 34. 52).

DEATH AND AFTER

The individuality, however changing and impermanent it may be, is not dissolved with the decay of the physical body and its total dissolution by death. The body is only an external manifestation of the inner will to be, which, with countless desires and hopes, persists to continue as an individual mind and shall, as a consequence of the unfulfilled desires, surely experience another body and another world after the death of one body. What the loss of the physical body does is only that it shuts the individual from the experience of this world, which is relative to these senses. Death brings about only a change in the kind of the objective world of the individual. It shuts from us the world with which we are no longer *en rapport*. It is not necessarily a passage of the individual to any distant place, but an experience, after temporary insensibility consequent upon the shock of losing the vision of this body and this world, of a new body and a new objective world *in this very place*, if the expression can be rightly and seriously used in this connection. This new experience is, of course, not accidentally determined. It is what the "dead ones" morally deserved, although coloured by and imagined in accordance with their long cherished beliefs. Having thus enjoyed the joys of "heaven" and suffered from the torments of "hell", according to their desires, beliefs and merits, they again experience the life of this world, if any desire for the objects of this world remained potential in them. For the chain that binds us to anything or the world is our own desire. It is only those persons who have become absolutely free from desires that, having given up their physical bodies, do not undergo any further experience of the worldly life. They attain, after the death of the physical body, the state of *Nirvāṇa*.

They cease to be individuals and become completely identified with the Absolute *Brahma*.

THE COSMIC MIND (BRAHMĀ)

Most of the minds reproduce rather than create actually, although potentially all are capable of the greatest creative power. But there is a mind which really creates ideas in his consciousness, which for others are the real things of the external world like mountains, rivers and oceans, etc., which are regarded by them as facts and things unalterable by their thought. We may or may not experience them, but these things are there. The mind which creates the objects real for us is called *Brahmā* in the *Yogavāsishtha*. It is the Cosmic Mind which has imagined the world-idea. He creates the world through his imaginative activity with the freedom and skill of an artist. He is not determined by any previously existing plan; for there is none in existence or in memory, *Brahmā* being a fresh wave of creative activity in the ocean of the Absolute Consciousness. He is the Lord of our Cosmos which continues as long as his imagination is at work and will collapse or dissolve when he ceases from his play of imagination. The rise of *Brahmā* in the ocean of the *Brahma* is the most mysterious fact for human mind. He is like a sprout coming out from the seed of the Absolute when it tends to evolve the objective world out of itself. The Absolute, in its creative aspect or power, in a merely playful overflow, by its own free will, comes to self-consciousness at one point, which brings about the forgetfulness of the Whole, and on account of intensity there begins to vibrate, pulsate or agitate in the form of thinking or imagining activity, and finally assumes a separate and distinct existence for itself as apart from the whole whose one aspect it is in reality. (III. 55. 47; III. 3. 35; VI b. 208. 27-28; IV. 44. 14; IV. 42. 4; VI a. 114. 15-16; VI a. 33. 21; III. 114. 10, 20; VI a. 11. 37; IV. 42. 5).

THE CREATIVE IMPULSE

Brahmā is regarded by *Vasiṣṭha* to be a wave of mentation in the ocean of the Absolute Consciousness, the *Brahma*. The cause of the rise of this wave is not an external or quasi-external force or influence. It is the Creative Impulse (*Spanda-śakti*), an inherent energy, a power of movement, a will to manifest in finite forms, of the Reality Itself, which is ever present in the Reality, either in actual operation or in potential rest. The power is ever identical with the Absolute. When the Power is active, it may falsely assume a separate and distinct reality for itself; but, when it ceases to work, it turns back to its source, and, merging there, becomes undifferentiated. In that state there is no creation. In the *Yogavāsishtha* the Creative Power is called by various names, such as, *Spanda-śakti*, *Sankalpa-śakti*, *Jagannāyā* and *Prakṛti*, etc. (VI a. 84. 6, 3, 2, 26—27; VI a. 83. 16, 14; VI a. 85. 14, 15-19).

THE ABSOLUTE REALITY

It is very difficult to say anything about the essential nature of the Absolute. What can we say of That which is the Ultimate Substance of all things, the Unity behind the subject and the object of experience, the Essence of all forms, the Ocean of Being in which we all live and move; from and in which, we, down from the *Logos* to the tiniest vermin, originate, stay and dissolve? Words fail to describe it, for they are all but linguistic symbols for things of the manifested world, and the Reality is much more than its manifested aspects. The categories of our experience are, one and all, unable to express the Reality which is in and beyond the world-experience. No aspect of the Whole can be equated with the Whole. All our concept—smatter, mind; subject, object; one, many; self, not-self; knowledge, ignorance; light, darkness; etc., etc.—comprehend one or the other aspect of the Reality, but not the Absolute Reality as such. They

prove unsatisfactory when applied to the Reality which is inherent in everything denoted by these concepts as well as in their opposites. All conceptual moulds break under the weight of Reality. All the grooves created by philosophy to fit the Reality in are unsatisfactory, for there always remains much of the Reality that "cannot be fitted into a groove". The Reality, therefore, if it is to be described at all, should be described in all terms, positive and negative, and not in any of the opposite terms. Either affirm everything of It, or deny everything of It, if you have to speak of it at all. Otherwise, keep silent, if you have already intellectually arrived at a synthesis of all affirmations and negations in the silent realization of the Absolute Calm, the Blissful *Nirvāṇa*. (Vib. 184. 46; Vib. 52. 27; Vib. 31. 37; III. 5. 14; Vib. 104. 11; III. 7. 20, 22; III. 10, 7, 14, 36; III. 9. 50, 55—59; etc., etc. Also *vide* our *Vāsiṣṭha-darśanam*, pp. 134—145).

EVERYTHING IS BRAHMA.

Everything in the world is a manifestation of the Absolute Reality, the *Brahma*, the Eternal Conscious Blissful Existence. There is nothing here or anywhere, which is not a mode of this Reality, which, in spite of being differentiated in countless forms, keeps Its Unity intact, because It in Itself is the continuous medium in which all forms, which are such only in relation to each other, persist temporarily. One form may be separate and distinct from another form as such, but can never be separate and distinct from the Reality of which it is a form. An ornament of gold is never different from gold, with which it is ever one and identical. Bubbles, ripples, waves, etc. are never different from water of which they are forms, and abstracted from which they will cease to be anything at all. In the same way, everything in the Universe is *Brahma*. We are the *Brahma*. "Thou art That". (Vīa. 49. 29-32; III. 100. 17; III. 1. 17; V. 57. 1—12; Vib. 60. 28).

THE WORLD AS AN UNREAL APPEARANCE

The test of reality is eternal persistence. All forms, however, persist temporarily. They, as such, come into existence and pass out of it. How can, therefore, they be regarded as real in the true sense of the term? But we cannot also say that they are unreal, because they partake of reality, however little it may be, as they persist for some time at least. They may not be absolutely or fully real, but they are not totally unreal as long as they persist for some time. A new category is required to comprehend this fact of the forms being neither absolutely real nor absolutely unreal, but persisting for some time. *Vāsiṣṭha* calls such things *mithyā* (not true), *avidyā* (that which exists not eternally), *māyā* (that which is not) and *bhrama* (delusion), etc. *Appearance* is the best philosophical term to express the idea behind these terms. There is another sense in which *Vāsiṣṭha* regards the objective forms not as realities but as appearances. As he is an idealist, to him nothing of the objective world is real apart from its appearance in the mind. The reality and existence of every world and every object is only relative to its experiencer. It is nothing to another percipient, like the vision of a ghost, like things in the experience of a hypnotised person. (V. 5. 9; IV. 45. 46; III. 6. 62; III. 65. 5; III. 44. 27, 41; Vīa. 114. 20; III. 54. 21; IV. 1. 2, 7, 12; III. 67. 76; IV. 41. 15).

ACOSMISM

In Itself, the Absolute Reality is, according to the *Yogavāsiṣṭha*, above all changes, above all distinctions and differentiations, and above all relations. All differences and distinctions are within It, yet in Itself, as a Whole, It is a distinctionless and homogeneous Substance. All the opposites—self and not-self, subject and object, being and non-being, one and many, consciousness and unconsciousness, rise and fall of individuals and world-processes, etc.—negate each other, balance

each other, fuse with each other, neutralize each other into a zero, void (*Sūnya*), a total blankness, which is at the heart of both the opposites, neither of which as such forms the content of this timeless and spaceless Reality. Thus the *samsāra*, creation, world, individuals, objects, bondage and freedom, etc.—all, as such, are absent in the Absolute considered from Its own point of view, because their existence as forms is relative to some particular kind of consciousness apart from and outside which they are *nothing*. They are all like dream-objects which have no existence apart from their being perceived or imagined by some mind. Production or origination of anything is meaningless for the Absolute and from the Absolute point of view; for the Absolute everything is ever *negated*. The Absolute is everything as well as its opposite, and so nothing as such. There is no individuality, no world, no creation, no movement, no bondage or freedom from the Absolute point of view. Acosmism is the Ultimate and the Highest Truth, which can be realized by everyone, when one ceases to be interested in the relative, particular and finite appearances. (*Vāsiṣṭha-darśanam*, pp. 168—178).

THE ULTIMATE SOURCE OF HAPPINESS

All creatures, says the author of the *Yogavāsiṣṭha*, strive for Happiness. (Vīa. 108. 20). But they seek for it in wrong places. They are under the delusion that they can be happy through worldly prosperity and possessions. All kinds of worldly enjoyments and sense-pleasures have the seeds of pain and sorrow hidden within them. No increase in our wealth, possessions and objects of enjoyment ever increases the chance of our thirst for happiness being satisfied. Even a flood in a mirage-river will not quench the thirst of a really thirsty man. No amount of dream-wealth will ever allay the suffering of a poor man. (V. 49. 6-7; V. 9. 41; Vīb. 93. 39, 73, 75, 78; V. 9. 52; Vī a.

78. 8; IV. 46. 3-4). The real source of happiness is elsewhere. It can be easily found by carefully observing the conditions under which we feel happy or miserable. Things as such are neither pleasant nor painful, neither agreeable nor disagreeable. It is our own attitude towards them and our relations with them that make them appear so. The same object may be pleasant, painful or indifferent to different persons, and to the same person at different times. If we hanker for some object, contact with it is pleasant, and the pleasure decreases in proportion as our hankering for it diminishes in intensity. The contact with an object which is not desired by us is felt indifferently, whereas it will be felt as positively painful in case we have an aversion for the object. From these facts Vasiṣṭha concludes that pleasure, pain, agreeableness or disagreeableness of objects depends on *our own desire or aversion* and not on the objects themselves. (Vīa. 44. 2; Vīa. 120. 18—20; Vīa. 44. 4). Really speaking, the rise of a desire in us for something and its persistence for some time are themselves a painful experience, and our obtaining the desired object is pleasant only because it relieves us from the pain of an unfulfilled desire. So, enjoyment of the objects of desire is only negatively pleasant. In reality, therefore, the presence and absence of desire are our worldly pain and pleasure respectively. (Vīb. 36. 24; Vīb. 68. 31). But, if desire is absolutely and permanently eradicated from the mind by right methods, there will not only be freedom from pain, but there will also be an experience of a peculiar and abiding Joy or Bliss, which only those who have experienced it know and which cannot be experienced as long as hankering for objects continues (V. 74. 24, 50). "The Joy of desirelessness is much greater than and superior to that of ruling over an empire, of the company of one's beloved, nay, even of Heaven (V. 74. 44)." Joy is really the Bliss inherent in the Absolute Reality, which is our very Self. The Absolute Self is the real home of abiding

and unconditional Happiness. It is the Bliss Itself for which all of us are consciously or unconsciously seeking (V. 54. 70, 72, 69). A glimpse of this Joy can be had when the mind is at peace, when it is not functioning in its usual way of thinking of this or that object, but is calm and quiet (VIa. 44. 26, 27).

BONDAGE AND LIBERATION

In spite of thus ever living in the ocean of Absolute Bliss, we are at the mercy of external objects for happiness. In spite of our own Self being the fountain-head of Joy, we are seeking for it in the objective world. This is our trouble. This is what is called bondage (*banlha*) by Vasiṣṭha. (II. 2. 5; V. 13. 20; III. 1. 22). This, however, is only one aspect of our bondage, which assumes different forms in our cognitive, affective and conative nature. When we are bound, we are bound in all our being. In fact, we are ever one with the Infinite and Absolute Reality, yet at the present stage of our evolution *we do not know that* (IV. 12. 2); we are in reality omnipresent and unlimited, yet *we feel to be finite*, limited and weak (IV. 27. 22, 23, 25); Bliss is the very being of us, yet *we desire this or that object* (IV. 27. 18; VIa. 10. 8), *thinking wrongly* that it will bring happiness to us (IV. 12. 12); our abiding essence is the Reality behind everything, yet we take it to be the *ego* (VIa. 99. 11); everything is within my Self and my Self is within everything, yet I limit my *interest* (IV. 27. 25) to this or that object, *prefer this or that, attach myself to particular things and actions, possess something and reject another*. No form is real, yet we take everything to be real. All these are so many aspects of our bondage, release from which is called Liberation (*Mokṣa*), which consists in our conscious realization of our being identical with the Absolute and freedom from limitations of all kinds. It is the same as the dissolution of the mind or individuality (VIb. 38. 32); as indifference to objects of enjoyment and desirelessness (VIb. 38. 32); as dropping down of the world from conscious-

ness (III. 21. 11); as freedom from ignorance about the Self (VIb. 20. 17). This experience (*mokṣa*—liberation) can be realized even while one is alive, for we are one with the Absolute *here and now*.

THE WAY OF ATTAINING LIBERATION

According to Vasiṣṭha, there is no other way to attain Liberation than *Self-Knowledge*, as our bondage consists in the ignorance of the fact that we are here and now the Absolute. Liberation cannot be attained merely by living in a forest, undergoing penances (VIb. 199. 30), performance or renunciation of any kind of actions, undergoing any disciplinary practices (VIb. 199. 31), pilgrimage, distribution of alms, bath in sacred rivers, learning, performance of duties, riches, friends (V. 3. 8), fasting (III. 6. 4), Scripture, words of a teacher, formal worship of any personal God (VIb. 176. 26), etc., etc. Knowledge alone is the means of Liberation (III. 7. 17; II. 22. 63; V. 83. 18; V. 13. 89). The saving knowledge consists in the conviction that the *Brahma* is the only reality, that everything is *Brahma*, that nothing other than the *Brahma* is real, that the *Brahma* is the very Self of us. (V. 79. 2, 3; VIa. 190. 5). This knowledge can be acquired only through one's own thinking and effort. Nothing else will bring right knowledge home to anybody (III. 6. 9; VIa. 118. 4; V. 12. 8; V. 5. 6). To think correctly, the mind is to be purified; purification of mind is effected through the study of philosophical works, association with the wise and cultivation of virtue (V. 5; 5; V. 21. 11). No *Sāstra* or Scripture can make us realize the Self, if we do not make our own attempts along the right interpretation of our experience, and thereby have the direct intuition of the Self (IVb. 197. 18; VIb. 41. 15). The scripture and the words of great teachers have value only so far as they suggest to us the existence of the Self, the Absolute, of which we, at the present stage of our knowledge, are not fully aware. (VIb. 197. 19—21, 25, 29).

NEED OF SELF-RELIANCE AND SELF-EFFORT

Wisdom or Self-knowledge cannot be acquired by one who does not make earnest effort to acquire it, but merely depends on fate or God to bring it about. Vasiṣṭha is a great opponent of the belief in Fate or Destiny and the first thing that he taught to Rāma was that he should be self-reliant and earnest in determining his own destiny by his own efforts. "He thinks that every individual is wholly responsible for what he is. He believes in complete Self-determination and the strength of every individual to overcome his miserable plight or to achieve anything he wants in the realm of the world or in the kingdom of heaven. Fate, for him, is not a reality other than the results of our own previous actions, which every person is bound to have, but is at the same-time quite free and strong enough to modify by his present efforts" (Atreya: *The Philosophy of the Yoga-vāsiṣṭha*, p. 128; also vide Atreya: *Vāsiṣṭha-darśanam*, p. 20-24).

RENUNCIATION OF ACTIVE LIFE NOT NECESSARY

Performing or giving up of any kind of action, whether it be religious, moral or worldly, is immaterial for attaining liberation. It is foolish to believe that action can be given up. Life is action, thought is action. As long as one continues to be an individual and is thinking and living, one is doing some action. Renunciation of activities is therefore impossible and so is it not required for attaining Liberation (VIa. 21. 8, 6; Vīb. 2. 34, 31, 35, 42, 43). The root of action is desire or will. That is to be cut off. Personal desire and will are to be given up and not actions (VIa. 2. 44; IV. 38. 4). For Self-realization, one has not even to go to a lonely place in some forest, renouncing the worldly duties and activities. The busy home-life is no obstruction to Self-realization. It is

the culture and refinement of mind which is needed more than renunciation of worldly life (Vīb. 3. 26, 38).

PRACTICAL SELF-REALIZATION

Knowledge, for Vasiṣṭha, is not merely an intellectual affair. It must be lived by, otherwise it cannot stay. We have not only to *know*, but also to *be* and to *feel* and to *expand pari passu*. To know the Absolute truly, we have to expand into the Absolute (Vīb. 22. 1-5). How actually to effect this expansion is, therefore, as important a problem as to know the nature of the Reality. The practical method of Self-realization is called *Yoga* by Vasiṣṭha. (VIa. 13. 3; VIa. 128. 50, 51). This *yoga* is a process along two lines, namely, *denial of individuality*, which is the same as limitation and imperfection, and *affirmation of the Self*, which is Perfection and Peace. As our individuality does not consist of *intellect* only but also of *feeling* and *activity*, and as the Self is not only the Absolute Consciousness but also the Absolute Peace and Bliss, the practice of Self-realization may proceed along three ways, or along any one of them; for they are only three aspects of the same process, namely, (1) Intellectual conviction of not being an individual, but of being the Infinite Absolute (*Brahma-bhāvanā*); (2) Negation of desire, of attachment, of like and dislike, of imagining to get this or that, of possessing this or that, and of feeling to be an individual, etc., all of which are the various aspects of our affective nature; along with this negative process, we require the positive cultivation of equanimity, universal brotherhood, cosmic feeling of oneness with all beings, and love of the Self verging on ecstasy; and (3) Practice in stopping the perpetual activity of life manifesting itself in the constant rising and setting of the vital current (*prāṇa*), which is an external expression of our being in perpetual flux internally. This stopping of the activity of the *prāṇa* can be brought about by practice in lengthen-

ing the usually unnoticed moments of rest which occur when one current of the vital breath has set in and the other has not yet taken its rise. This moment of rest in breathing activity corresponds to that experience of rest in consciousness, however fugitive it may be in our ordinary life, when one idea has ceased to occupy the focus of consciousness and the other has not yet appeared therein. (*Vāsiṣṭha-darśanam*, pp. 204—237; *The Philosophy of the Yogavāsiṣṭha*, pp. 434—488).

SEVEN STAGES ON THE PATH OF SELF-REALIZATION

Although in reality the Self is ever realized and the individual ever identical with the Absolute, yet, from the point of view of the individual himself, it is a gradual process which may extend to any length of time or to several lives of the individual, in accordance with the intensity of his aspiration and earnestness of his efforts. Several stages may be marked on this progressive path of evolution of the individual consciousness into the Absolute. Vāsiṣṭha notices seven. The first stage is when the individual, having come to the consciousness of the evils of individual and selfish living, aspires to transcend it (*Subhecchā*). The second, when he philosophizes over and investigates into the nature of the Self and the world (*Vichāraṇā*). The third, when, on account of the knowledge of its ultimate unreality revealed by philosophical thinking, the individuality (mind) becomes less and less assertive and is little experienced (*Tanumānā*). The fourth, when the aspirant begins to feel the being of the real Self within him (*Sattvāpatti*). The fifth, when clinging to the objects of the world is finally given up by rising above all desires (*Asaṃsakti*). The sixth, when all things are realized to be unreal from the Absolute point of view (*Padārthabhāvanā*), or (according to another reading) when the individual affirms himself to be the Ultimate Reality (*Padārtha-bhāvanā*). And the seventh, when the mystic experience

of being one with the Reality is realized in consciousness (*Tīrya*). This is the last door which opens into the unspeakable *Nirvāṇa*. Those who live on the seventh stage are called *Jīvanmuktas* (the liberated living ones). After the death of their physical body they enter the Disembodied Liberation or *Videhamukti* (III, 118. 2—16).

THE LIFE OF LIBERATION

The person who has become liberated from individuality and is yet living is called a *Jīvanmukta*. His way of living is described in great details in the *Yogavāsiṣṭha*. For want of space we shall quote only a summary statement of the life of *Jīvanmukti*, made by us elsewhere: "He or she (for we must remember the *Yogavāsiṣṭha* is not prejudiced against the fair sex and admits that women have equal right to be liberated) is the happiest person on the earth. The *Jīvanmukta* is neither delighted in prosperity nor dejected in distress. Outwardly discharging all the duties of life, he is free within. He is free from the bonds of caste and creed and is polite and friendly to all. He is busy in the affairs of life, but is free from desires. He has nothing to attain, nor has he anything to give up. He is in solitude, even in the midst of worldly activities and is always above the turmoil of life." (*The Philosophy of the Yogavāsiṣṭha*, p. 72). "Having seen him, having heard about him, having met with him, and having remembered him, all creatures feel delighted (V. 39. 54). He has no longer any struggle for livelihood. The guardian-angels of the world protect and support him, as they do the entire cosmos (IV. 32. 38-39)."

NIRVĀṆA OR FINAL LIBERATION FROM THE WORLD-EXPERIENCE

Such a man (or woman) is no longer bound by the universal Law of *Karma* to undergo another birth or experience another objective world as a consequence of his thoughts and activities in this life.

He is outside the pale of the Law of *Karma*, because only those acts, mental or physical, have to germinate or fructify into future lives and experiences which are done with a *motive*, with a conscious desire to attain or avoid something. But the actions which are performed spontaneously, without any desire, motive or attachment, are above retribution, fructification and bondage (VIa. 87. 19, 21; VIb. 199. 7, 33; IV. 38. 16, 17). Thus the sage, who has transcended all desires, is free from attachment and is above selfish willing, is beyond the pale of the law of *Karmaphala*. He is not bound by any of the actions done in his freed life to experience its consequence in this or any other life (VIa. 103. 31; VIa. 2. 43; V. 42. 14). His personality (mind, individuality, finitude, etc.) will be dissolved in the infinite ocean of Bliss, after the death of the present body—the effect of his previous Sankalpas (IV. 42. 13). It has also to be noted here that, according to Vasiṣṭha, "it is not necessary or compulsory that the liberated individual should totally cease to continue as an individual (after the death of the physical body). He may or may not do so. Some freed sages continue to exist as individuals, of their own accord, and take part in the Cosmic activities, disseminate knowledge and help other individuals in working out their Liberation." (*The Philosophy of the Yogavāsiṣṭha*, p. 548). "The kernel of Liberation, according to him, is *conscious realization of complete oneness with the Brahma*. It makes little difference whether this

occurs in an embodied state or in a disembodied one (II. 4. 5)." (*Ibid.*, p. 548).

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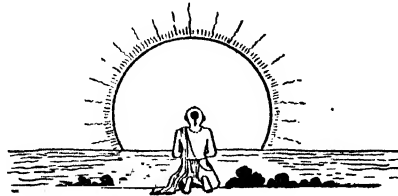
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Ourselves.

By the grace of Hari, the "Kalyana-Kalpataru" has completed the second year of its humble career and is now at the threshold of the third year. The hearty reception which the journal has received far and near, and the growing number of its sympathisers, contributors, subscribers and well-wishers, has emboldened us to carry on our work with renewed zeal. May He, in His infinite mercy, grant us the capacity to serve Him and His cause with all our heart without feeling the least attachment to the work itself. May He give us the eye to see that it is He who is doing all this and that we are mere instruments in the hands of the Divine Master. In the hurry and bustle of this busy world may we never lose sight of Him and ever feel within our heart that, whatever we do, wherever we go, we are ever in our Master's gracious Presence.

Many suggestions were received for this year's inaugural Special Number and it was indeed difficult to decide which subject to select. Our Gītā and God Numbers have proved of universal interest because of the comprehensiveness of their scope. A "Vedānta Number" was one of the suggestions which caught our imagination, mainly because Vedānta is the culmination of all Knowledge, and commands a world-wide interest. It was not without diffidence that we decided in its favour, because we were quite conscious of the vastness of the subject and our limited capacity. But who knows what He wills! His mercy He has ever been showering on us. It could not possibly be imagined that so much valuable material could be collected in such a short period. For this our thanks are mainly due to our kind contributors who consider the "Kalyana-Kalpataru" as their own and sent their contributions at an incredibly short notice.

Among those who have been specially kind to us, we shall be failing in our duty if we omit to mention the honoured name of His Holiness Jagadguru Sri Sankaracharya of Puri who out of his multifarious engagements and pre-occupations and even in course of his extensive tour in the cause of religion made time to write an exceptionally illuminating paper for this Special Number. As the paper covered over 90 typed pages, we could not publish the whole text and have given about half of it in this number and the rest we propose to publish in the two subsequent numbers. Special reference has also to be made to His Holiness Jagadguru Sri Anantacharyaaji Maharaj, who was kind enough to send his paper despite his indifferent health, Sri Aurobindo and our friends of the Yogasrama at Pondicherry, our respected friends of the Ramakrishna Mission, Dr. Ganganatha Jha, Sri Krishna Prema, Syt. Hirendranath Dutt of the Theosophical Society, Syt. Basant Kumar Chatterjee, Syt. Sridhar Mozumdar, Principal P. Seshadri, Swami Sivananda Saraswati, Dr. M. H. Syed, Sjt. Bhagvati Prasad Singh, Dewan Bahadur K. S. Ramaswami Shastri, and Dr. B. L. Atreya, who have been regularly contributing to and patronizing our magazin. and who have found time to accede to our humble request. The names of Pt. Kokilashwar Shastri, Prof. Benoy Kumar Sarkar and Dr. P. K. Acharya are new additions to our list of contributors, whose cooperation we immensely value. We also take this opportunity to express our grateful acknowledgments to our esteemed friend Syt. Satyanshu Mohan Mukhopadhyaya, M. A., L. T., Kavyatirtha, who helped us by translating some articles from Bengali. We derived much help from our worthy friend Syt. Krishna Shambhu Prasad, whose valuable co-operation was a great asset to us. We also received hearty co-

operation from our friend and colleague, Pt. Bhuvaneshwar Nath Misra, "Madhava", M. A., but for whose help we could not discharge our duties satisfactorily.

We have lately received suggestions from a number of friends in India as well as abroad, advising us to give adequate representation to the Ajanta type of painting, which is now-a-days much in favour with the lovers of Indian Art. We have accordingly tried to represent both the Indian as well as the English schools of Art and included some exquisite specimens from the brush of some of the best artists of this country, which, we hope, will be greatly appreciated by our readers. We may, however, take this opportunity to submit that in our humble opinion the Ajanta pattern was not in vogue so much in painting as in sculpture in the past and, moreover, it does not fully conform to the ideal which we have placed before us, viz., of placing only such pictures in the hands of our readers as may inspire them with devotion and may serve as suitable objects of meditation.

Vedānta to-day is a much abused term. All sorts of vanity and self-conceit have been masquerading in its name. It has become a fashion to pass for a Vedantist, as it furnishes convenience for doing away with all sorts of responsibilities, rituals and restrictions of the Varnāśrama Dharma. The West has also shown an irresistible attraction for the Vedānta. This, indeed, is a happy augury. But a note of warning may aptly be sounded. The path of Vedānta is not as easy as it is generally supposed to be. It is, as our Rṣis have said, treading on the razor-like sharp-edged path—

‘क्षुरस्य चारा निशिता दुरत्यया
दुर्गे पथस्तत्कवयो वदन्ति ।’

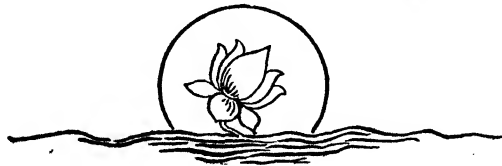
and a little swerving from the path means an irrevocable fall. It is one thing to say—‘सोऽहम्’ (I am He), and ‘अहं ब्रह्मास्मि’ (I am *Brahma*) and it is quite another to have realized the truth of these maxims in one's life and have merged oneself in the ineffable silence of its joy. The doll made of salt, when drowned in the ocean, will become ocean itself and will have nothing left to sing “I am the ocean”. What we mean to say is that Vedānta is not merely a concept or a dogma, nor only an instinct or an imposition, but a living experience, the fusion of the individual in the Cosmic Soul, of the *Atmā* in the *Paramātmā*, from whom it sprang and in whom it will immerge.

“I am the Generator of all, all evolves from Me;” says Śrī Kṛṣṇa. From Him we came and to Him are we returning. It was He who said in the beginning—‘एकोऽहं बहु स्याम’ (One I am, many shall I become). All this is threaded on Him as rows of pearls on a string. All this is full to the brim with Him, we are all flooded through and through with His divine sweetness. Let us therefore turn towards Him with all our being and be ever united with Him by translating into action the following precept of the Lord:-

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

“He who seeth Me everywhere and seeth everything in Me, of him will I never lose hold and he shall never lose hold of Me.”

हरिः ॐ तत्सत् ।



The late King George V.

We note with deep concern the passing away of King George V. Though he had been ailing since long we never thought that the catastrophe was so near. The loss is to be mourned all the more for his personal qualities and a true Christian heart.

While the world itself is a passing show and we are all actors coming and going, leaving a faint impression on the minds of the spectators, the part of one who had to play the king and who played it well will be remembered with much reverence and love. The flower dies, but the fragrance remains. Man passes away, but his glories we sing.

May his soul rest in peace !

A Peep into the Illustrations.

Vedanta Personified—

(Artist—B. K. Mitra)

This is a beautiful representation of the Divine Couple, Śrī Rādhā and Śrī Kṛṣṇa, who form, as it were, the very essence of Vedānta. They are ever united in an indissoluble bond of love and it is this eternal union of the Eternal Couple that is finely illustrated here.

The Lord of Yogis.

(Artist—Ramprasad)

This is a fine picture of Bhagavān Śiva, the Divine Lord of Yogis, sitting in a meditative pose with venomous snakes coiling round his body. His complexion is snowy white with a patch of blue colour in His neck, and He has an elephant-skin wrapped round His loins. There is a peculiar charm in His entrancing looks.

Śrī Ramanujacharya—

Āchārya Rāmānuja is said to have flourished in the eleventh century A. D. He is recognized as the founder of the Viśiṣṭādwaita School of Vedānta, and has a large following in India, especially in the South. He wrote commentaries on the *Brahma-Sūtras* and *Srīmad Bhagavadgītā* and some minor works as well.

Śrī Vallabhacharya—

Śrī Vallabhāchārya is said to have flourished in the 15th century A. D. He is remembered as the founder of the Śuddhādwaita School of Vedānta. He is said to have written 84 works, including a commentary on the *Brahma-Sūtras*, known by the name of *Anubhāṣya*, a gloss on the *Mīmāṃsā-Sūtras* of Jaimini, and an elaborate commentary on the first three and the tenth books of *Srīmad Bhāgavata*, known as *Subodhini*.

Sri Madhvacharya—

Śrī Madhvāchārya or Ānandatīrtha is believed to have flourished in the thirteenth century A. D. He is regarded as the founder of the Dvaita School of Vedānta. He also wrote commentaries on the ten principal Upaniṣads, the *Brahma-Sūtras*, and *Śrīmad Bhagavadgītā*, and some minor works as well.

Sri Nimbarkacharya—

Āchārya Nimbāditya or Nimbārka is believed to have flourished in the eleventh century A. D. He is regarded as the founder of the Dvaitādvaita School of Vedānta. He also wrote a commentary on the *Brahma-Sūtras*, which is known by the name of *Vedānta-pārijāta-saurabha*.

Chamunda, the Goddess of War.

(Artist—D. D. Deolaliker)

This is a fine representation of the Divine Mother appearing in the garb of a *Samyāsini* with matted hair on Her head and rosaries of *Rudrākṣa* beads round Her neck and arms as well as in one of Her hands. She is armed with a spear and a pair of scissors and a noose for ensnaring Her adversaries with. One of Her hands is raised in protection of Her devotees and another is distended for granting boons to them. She thus embodies in Herself a rare combination of motherly love and fury, love for Her submissive and obedient children and fury for Her refractory scions.

Sri Sri Sankaracharya—

(Artist—B. K. Mitra)

The name of Āchārya Śankara is too well-known to require any introduction. He is believed to have been an incarnation of the Divine Śankara Himself and his name is intimately associated with the revival of Vedic Religion. He is regarded as the founder of Advaita Vedānta or Māyāvāda as it is erroneously called by some later critics. His glosses on the ten

principal Upaniṣads, *Śrīmad Bhagavadgītā* and the *Brahma-Sūtras* of Bādarāyaṇa are the oldest commentaries now available of these scriptures and a masterly exposition of the Doctrine of Monism, which is rightly believed to be the culmination of all philosophical speculation and one of the most wondrous intellectual feats. He is believed to have written many more works of minor importance, including a gloss on the well-known *Viṣṇusahasranāma Stotra*, extracted from the *Mahābhārata*, and a number of *Stotras* extolling the various deities of the Hindu Pantheon. He is said to have founded four Mutts at different places, viz., at Puri, Sringeri (in the Mysore State), Dwarka and Śrī Badrinath, and the heads of these Mutts are held in great reverence throughout the length and breadth of this country.

There is a great controversy regarding the date of Śankara. Western scholars such as Max Muller and others are of opinion that he was born in the year 788 A. D., while the late Justice Telang and others believe that he flourished towards the end of the sixth century A. D. Orthodox tradition, however, places him in the second century B. C. and the records of the line of Āchāryas from Śankara down to the present day, preserved in the monasteries of Sringeri and Dwarka and believed to be very authentic, corroborate this view.

Śakti and Śiva.

(Artist—Kanu Desai)

Praṇava or the mystic symbol OM is believed to be the primal manifestation of *Brahma*. It is seen crystallizing out of a nebulous shape and the twin forms of Śakti and Śiva, the Primal Energy and the Eternal Substratum of that Energy are seen evolving out of this Mystic symbol.

In Meditation.

(Artist—Sarda Ukil)

This is another representation of Bhagavān Śiva sitting on the snowy

peaks of the Himalayas, surrounded by glaciers and absorbed in deep meditation. A small mountain stream is seen meandering its way close by, with its crystal waters shining in the sunlight. The crescent moon is adorning the forehead of the Lord and serpents are twining round His head and neck. He wears a girdle of grass round his waist and a lionskin round His loins, and has misty clouds crossing His body.

Mahaprabhu Chaitanya Deva.

(Artist—B. K. Mitra)

Śrī Chaitanya Mahāprabhu is said to have been a contemporary of Śrī Vallabhāchārya. He is believed to have been an incarnation of Śrī Kṛṣṇa Himself and had a great hand in spreading the cult of Kṛṣṇa-worship and popularizing the Divine Name among the masses of Bengal and other parts of India.

In the Bower of Brindaban.

(Artist—Kanu Desai)

This is a fine silhouette representation of Bhagavān Śrī Kṛṣṇa standing in the Bower of Brindaban in a moon-lit night and calling beloved Gopis to His side by the soul-enrapturing notes of His flute. The peacock plume of His head and the skirts of His upper garment are seen fluttering in the breeze, and the whole atmosphere is bathing in the nectarean rays of the moon.

The Broken Oath.

(Artist—the late Rameswar Prasad Verma)

The picture illustrates a famous incident of the Mahābhārata War. Bhagavān Śrī Kṛṣṇa, while undertaking to join issue with the Pāṇḍavas and play the role of a charioteer to Arjuna, had taken a vow not to wield any weapon against the army of the Kauravas while the War was actually going on. In order, however, to vindicate the counter-vow

of His great devotee Bhīṣma, who was bent on seeing the oath of His beloved Lord broken, and in order to protect His other devotee Arjuna against the fierce volleys of Bhīṣma, the merciful Lord breaks His own vow and rushes towards Bhīṣma with a wheel of the broken chariot of Arjuna in readiness to hurl it against the formidable foe. Arjuna is seen endeavouring to deter the Lord from this ostensible act of perjury.

Him I see everywhere—

(Artist—B. K. Mitra)

This illustrates the highest state of God-perception through love, in which the lover visualizes his Beloved Lord everywhere, nay, in every atom of this visible universe. The celebrated milkmaids of Brindaban are believed to have been the best exemplars of this type of love and one such blessed maid is seen visualizing the Divine Śrī Kṛṣṇa wherever she happens to cast her looks

The Darling of Love.

(Artist—J. C. Merh)

The picture shows Mother Kausalyā offering sweets to her beloved Rāma, who is seen approaching the mother with tottering steps. He is holding in His hands a toy bow and a toy arrow after the fashion of warrior princes, in whose heroic traditions He is being brought up from His very infancy. A small quiver is also lying close by, which He has apparently dropped down in His eagerness to avail Himself of the mother's alluring offer

The Prisoner of Love.

(Artist—B. K. Mitra)

The picture illustrates a famous incident of *Srīmad Bhāgavata*. Mother Yaśodā has tied the hands of her beloved Śrī Kṛṣṇa as a punishment for His mischievous pranks and is threatening Him

with a stick. The infant Divinity has assumed a meek and submissive appearance and one of His boy companions is peeping from behind in order to watch what is going on with Him. This shows to what extent the Lord makes Himself amenable to the control of His Devotees and is prepared to bear all sorts of hardships and ignominy for their sake.

In Ecstasy of Divine Love.

(Artist—Somalal Shah)

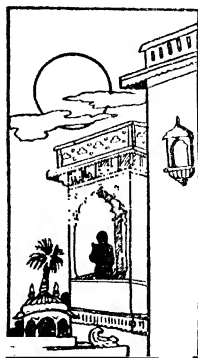
The picture shows the God-intoxicated Mira dancing in ecstatic joy before the image of her beloved Girdhar Gopal, whom we find seated on a high pedestal. The living image of Śrī Kṛṣṇa is seen behind, in an ethereal form, watching and blessing the devotee.

Guru Nanak and the Origin of Panja Sahib—

(Artist—Sarda Ukil)

Tradition says that while returning from his pilgrimage to Mecca and Medina, the two holy places of Islam, Guru Nanak happened to halt at a place now known by

the name of Panja Sahib, situated in the district of Attock in the N. W. Frontier Province. One of his disciples, who was accompanying the Guru, felt thirsty and approached one Bawli Kanhari, an anchorite who was doing penance close by, for water. The anchorite did not heed his request and by his occult powers dislocated a huge rock and sent it rolling to where Nanak and his disciple were sitting. The rock was so huge and was coming so rapidly that it would have smashed Nanak and his disciple to pieces, had it not been for the fact that Nanak got timely intimation of the fact and held the rock where it was by applying one of his hands (*Panjā*) to the same. The rock is still there, bearing the mark of Nanak's extraordinary power. A spring of fresh water gushed forth from beneath the rock and the disciple was thus able to quench his thirst. Another miracle happened at the same time. The pond by the side of which the anchorite was sitting dried up and the latter was thus apprised of the superior powers of Nanak. Panja Sahib is naturally regarded as a holy place by the Sikhs and attracts a large number of pilgrims every year.



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